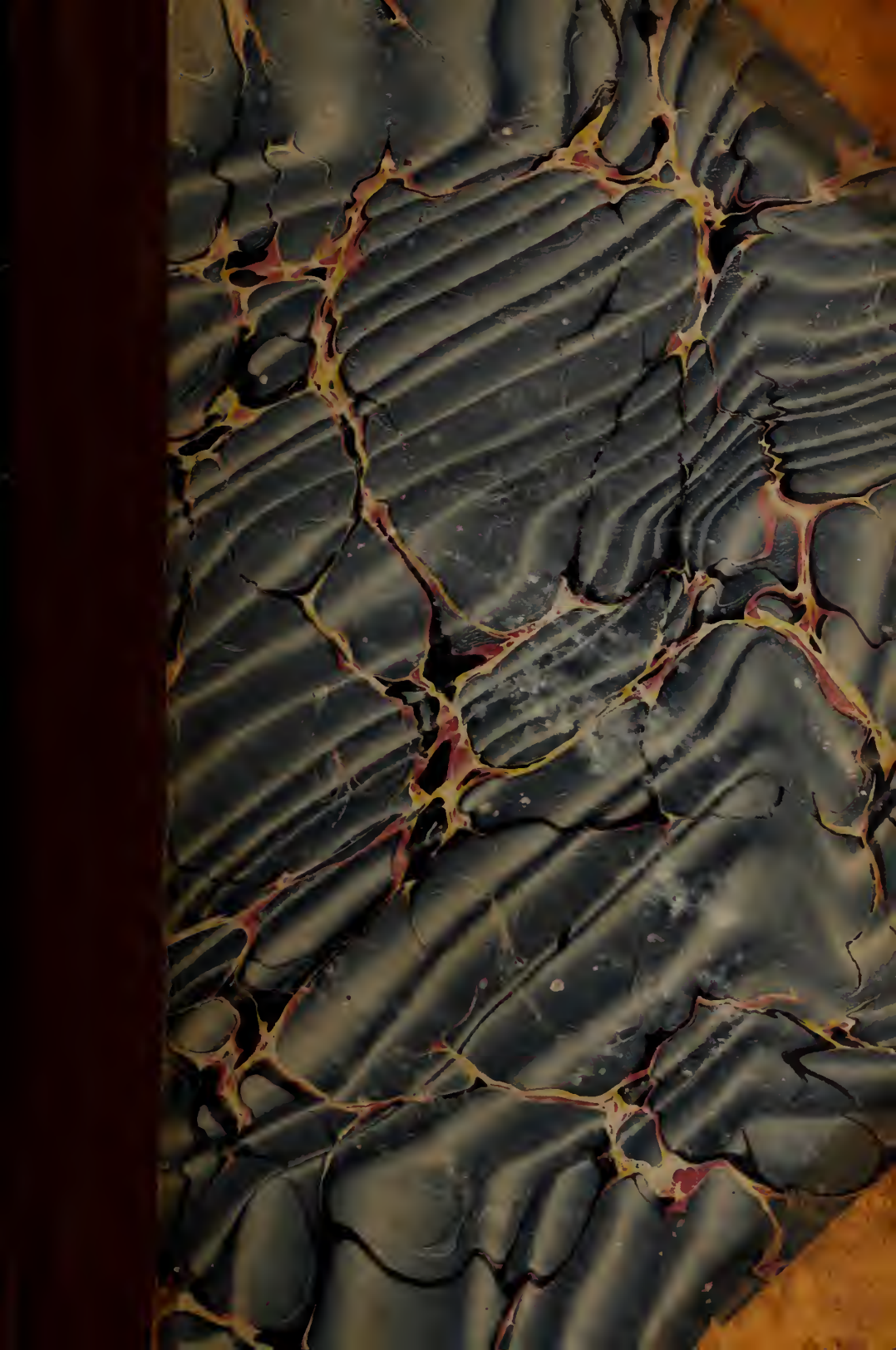

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THE

MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

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THE

FOREIGN MISSIONARY CHRONICLE.

VOL. XVI. JULY, 1848. No. 7.

Board of Foreign Missions.

WALDENSIAN VALLEYS.

A COMMUNICATION FROM THE REV. DR. MERLE D'AUBIGNE.

The present condition of the Waldensian Churches.

We are permitted to make copious extracts from a letter addressed by the Rev. Dr. Merle to a Christian friend in this country. This letter is dated on the 19th of July, 1847, at La Tour, Waldensian Valleys of Piedmont, where Dr. M. was at that time making a visit, having left Geneva on the 3d of the same month.

Everything combines to make us feel a deep regard for the Waldenses — their doctrines, church order, history, present condition, and probable future influence on Italy and other countries. The statements of the distinguished historian of the Reformation concerning such a people, cannot fail to be read with lively interest. In the letter, we find separate paragraphs or sections, the order of which we shall follow in our extracts; and the outline map on page 195, will show the position of the churches in the valleys.

§ 1. STATISTICS.

The valley of Rosas is the smallest, and can scarcely be called a valley. The valleys of Luserne, Angrogne, Perouse, but especially that of St. Martin, are a complication of valleys. There are in St. Martin at least five or six valleys separated by elevated ranges of hills. It is this peculiar formation of the country that has rendered it a fortress for its inhabitants. St. Jean and La Tour are almost in the plain, and for two or three years past daily stages facilitate the communication of these two places with Pignerol and Turin. I have only marked on the map the places where a church has been erected, but there are a great number of smaller villages. I have marked two, *Pré la Tour* and *Balsille*, on account of their historical importance. The *Col Julien*, which separates the valleys of Luserne and St. Martin, is very elevated. I was five hours in ascending it. It is very rocky, and there is scarcely a pathway. The valley of Pragelas, above St. Martin, was formerly Waldense; it is now Roman Catholic. The descendants of its inhabitants form several churches in Wurtemberg. These five valleys contain a population of 24,000 inhabitants (Waldenses); almost everywhere, independent of these, may be found Roman Catholics. The valleys have fifteen churches. The following is a list of their names, with that of their pastors:

LUSERNE.—*St. Jean*, Mr. J. P. Bonjour; *La Tour*, Mr. Peyrot; *Villar*, Mr. Gay, sen.; *Bobbi*, Mr. Rével.

ANGROGNE.—*St. Laurent*, Mr. Monastier; *Prarnstin*, Mr. Rostaing, Jr.

PEROUSE.—*St. Germain*, Mr. Bonjour; *Pramol*, Mr. Vinçon; *Pomeret*, Mr. Lantaret.

ST. MARTIN.—*Ville Sèche*, Mr. Rostaing. Sen.; *Maneille*, Mr. Jalla; *Macel*, Mr. Canton; *Rodoret*, Mr. Morel; *Pral*, Mr. Matthew Gay.

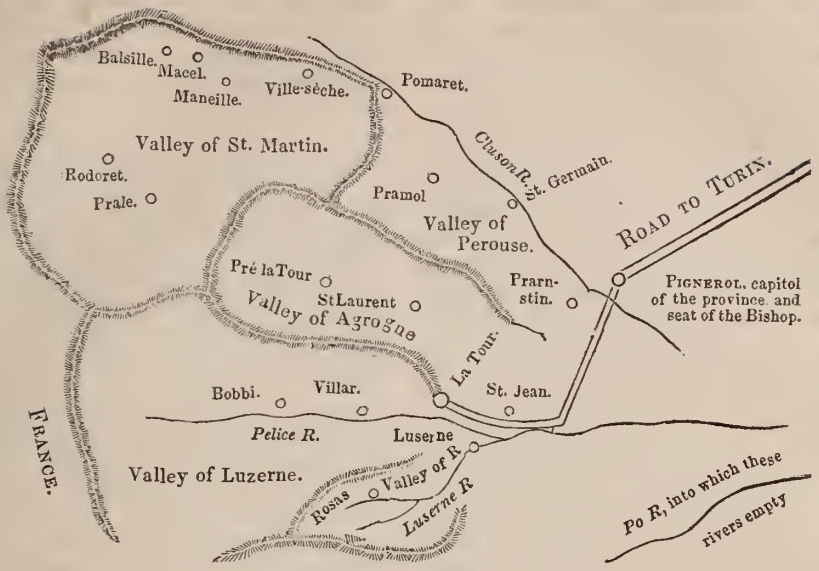
To complete the designation of the Waldensian ministers, we must include the names of the professors of the college of La Tour, Mr. Rével, Mr. Malan, and Mr. Meille; the professor of the Latin School of Pomaret, Mr. Gay, Jr.; and Mr. Bert, the chaplain of the Prussian Legation at Turin. They are, as are all the Waldensian ministers, members of the Synod.

The church of the Waldenses in the 18th and beginning of the 19th century shared the death-like apathy which reigned in all the churches on the continent. The preaching of Felix Neff, twenty-five years since, pastor on the French side of the Alps, gave rise to the first symptoms of a new life. The brethren who came out from this first revival, abstained from partaking of the Lord's Supper in the Waldensian temple. Since then, evangelical religion has continued to progress, and perhaps the means employed of God to this effect was especially the theological schools of Lausanne, Berlin, and Geneva, where were educated the young pastors, who now compose the majority of the Waldensian ministers.

§ 2. Difficulties.

The cause of God meets with difficulties of a peculiar nature in the valleys, proceeding from diverse sources.

1st. *The Government.* These are not the greatest. The government, upon the whole, or rather the king, is not so ill-disposed towards the Waldenses. On the other hand, certain laws, intended to be vexatious, fall short of their aim. For example: the Waldenses are forbidden to buy land out of the valleys, while the Roman Catholics are allowed to own it within them; and even then, they are relieved of one-third of the taxes; therefore it is important, for the time at least, that the Waldenses should remain in their valleys. Should they disperse among the Roman Catholics, in the feeble state of their religion, they would be lost. This law is, then, very favorable to their spiritual development. At the same time, it increases the value of land in the valleys, so that the Roman Catholics do not care to purchase it. Some of the king's ministers, devoted to the Jesuits, place numerous obstacles in the way, to impede the spread of the Gospel both among the Waldenses and Roman Catholics. For example: it is forbidden that the Waldenses should sell a Bible, or any other religious book, to the Romans. There are many among them who desire to possess the Holy Scriptures. "Will you *sell* me a Bible?" said one. "I am forbidden to do so." "Will you give me one?" I am also forbidden to do so. "Well, may I *steal* it?" inquired the persevering Roman. And, in truth, he stole it. The Waldenses think it their duty to be very prudent. A priest visited a minister, asking him to sell him a Bible. "You know," said the minister, "that I am forbidden to do it." "Well," answered the priest, "I am a friend of the bishop, and will procure his permission." He applied accordingly for his consent; but as the thing was forbidden by government, the minister still refused. This, however, might merely have been a snare. The Bible, however, is circulating here and there, in some parts of Piedmont, but through other agents than the Waldenses. A biblical colportage among the Roman Catholics would be immediately checked. It would not even be allowed among the Waldenses. Piedmont, in this respect, as in many others, differs materially from France. Another difficulty, arising also from the government, impedes the spread of the Gospel in the valleys. Ministers from abroad are forbidden to preach there. It appears that this decree dates from the middle of the 17th century. There was a pestilence in the valleys, I am told, about the year 1600. Their ministers dying, others came from France and Switzerland, who, in some way, gave offence to the government; hence the prohibition. However, this law fell into disuse; and Felix Neff, about twenty-five years since, preached in several churches in the valleys. But this living preaching of the Word, unfamiliar to the Waldenses, excited some disturbance, and caused the prohibition to be renewed. Most of the pastors regard the law as severe, but believe it their duty to submit. It was even extended to meetings not so formal as those of the stated worship. I was present at a Sunday evening meeting held in the school-room. I was not asked to speak, although it was desired that I should. The priests would probably have taken advantage of this circumstance to cause these meetings to cease. This decision of government is altogether in contradiction with the principles of the Roman church. In that church, a priest is allowed to officiate everywhere, no matter to what country he belongs. It is to be desired, and hoped, that the Synod will ask, and



the government consent to withdraw, a prohibition so contrary to true Catholicism.

2dly. A second source of difficulty, and the principal one, proceeds from the priests. It is among them, more than among the people of the government, that may be found the enemies of the Waldenses. For many centuries past, these churches have been to them thorns in the flesh, and they do their utmost to destroy them. In all parishes in the valleys, there is a Romish church, and a priest ready to receive those whom they succeed in converting to papacy. In some of the parishes there is a small flock of Roman Catholics, either foreigners or converted, or rather perverted, Waldenses. There are others where the priests are only on the watch. In a village not far distant from the French frontier, I saw two Piedmontese custom-house officers walking to and fro, apparently without an object. Those two men, I was told, constituted the whole flock of the Roman Catholic priest! For several years, more has been done—they have founded a Roman missionary station at La Tour—the priests acknowledge the design of it. The following was written by a priest, now a *prebendary*, at Pignerol, in one of his works of religious controversy: "I saw the establishment founded at La Tour for a body of secular priests, intended for missionaries in the diocese of Pignerol."

The priory and the church were consecrated in 1844, by the bishop of Pignerol. It appears that these priests seek to enter into conversation with the Waldenses, either on the highways or in their houses. But the principal focus of conversion is in Pignerol itself. The bishop displays there all the zeal of a Roman priest to convert heretics, and is well assisted by several of his ecclesiastics. He has recourse to the press, and beside several works of greater length, he publishes a series of tracts in form of dialogues, tales, &c. &c. *He* may print whatever he chooses, but the Protestants have not the privilege of answering him. This is not generous; and that a war should be just, the weapons must be equal. This is not the way papacy understands it. The bishop and his allies display great dread of the Christians of Geneva. It is stated in one of the last pamphlets of Pignerol, entitled "Customs of the Waldensian Valleys, 1847," (page 18,) "that the reader should know, once for all, that the Methodists of Geneva are the most miserable race that ever appeared under the sun. Their virtues appear only

in their *writings*—the world knows only their vices and their iniquity." That which undoubtedly so irritates the papist converters of Pignerol, is, that while the poor Waldenses are obliged to keep silent, disregarding the pamphlet of Pignerol, on the contrary, in Geneva, *truth* is established, and Romish errors are boldly attacked. If in Geneva silence were kept, the bishop would not discover so much iniquity; but the most active, and undoubtedly the most dangerous means of attracting the Waldenses within the pale of the Romish church, is the Asylum for Catechumens established in Pignerol. There, at all times, children may take refuge, who are dissatisfied with their parents, or parishioners repair, who are discontented with their pastor. They are well received, relieved, and instructed. I have heard it said by a Catholic, that there were invariably a dozen or more there. The prebendary whom I mentioned before, says that, in 1844, twenty-four Waldenses embraced the Roman Catholic religion in less than three months! Those poor persons are re-baptised, although contrary to the Roman doctrine; and this same prebendary says himself, "The ceremony of baptism, as it is ordained in the Waldensian liturgy, *is valid*." Thus the eyes of the Catholic people are blinded, and to them the Waldenses are represented as a people without the pale of Christianity; and therefore they say, that the Waldenses come to Pignerol to become Christians.

3dly. To the difficulties which arise from government and from the priests, may be added those proceeding from a number of the Waldenses, who, as is everywhere the case, fear to lead a Christian life. It is to be hoped that no division will arise in the Waldensian Church; therefore the supporters of the Gospel are called upon to exercise the greatest precaution in regard to their brethren less advanced in the faith. There is yet fear of another difficulty, which would prevent as much freedom of action as in other countries. If one offend certain persons by a decided evangelical walk, they can stand upon their own rights, and threaten to become Catholics. It is generally the poorer class, temporally and spiritually, who pass over to the Catholic religion. "Formerly I had no religion, but now I possess one," said one of the newly-converted. "The first of the two assertions is but too true," remarked the person who related to me these words.

§ 3. Progress.

Such are the principal difficulties; but notwithstanding these, the Waldensian Church has advanced considerably within twenty-five years. There are signs of future prosperity. The king does not oppose many of their improvements. He appears, upon the whole attached to the Waldenses. When he visited the Valleys, about three years since, it is true, to attend the consecration of the Catholic Priory, he left his guard at Pignerol, saying, "the Waldenses will guard me." In truth, this people, who had been represented as rebellious, manifested much love for their king. He was moved by it, and caused a beautiful fountain to be erected at La Tour, with the following inscription:

IL RE CARLO ALBERTO
AL POPOLO.
CHE D'ACCOGLIEVA CON TANTO AFFETTO.

("King Charles Albert—To the people who received him with so much love.")

Improvements have been more particularly felt in external things. The English Colonel, now General Beckwith, established for twenty years past in the Valleys, has become their benefactor. This companion in arms of Wellington fought in all the Spanish campaigns without receiving a wound. At Waterloo, half an hour before the end of the battle, a cannon ball took away one of his legs. That ball brought Colonel B. to the Waldenses; for had not that accident befallen him, he would, no doubt, have followed his former career. He has built school-houses, not only in all the parishes, but in the different wards of the parishes, and churches likewise. Now he intends erecting a church at La Tour, near the village, the old one having been placed in a remote spot on account of the persecutions.

This is important for the Valleys, as well as for La Tour itself. An institution which has, and will have, undoubtedly, the most happy influence upon the Valleys, is the College. It owes its origin chiefly to

the zeal of Dr. Gilly, prebendary of Durham. The portraits of Mr. Beckwith and Mr. Gilly may be found in almost all houses in the Valleys. There was formerly a small Latin school; but now, not only is he College of La Tour a beautiful building, containing a library, but there are four excellent professors, and, thanks to a gift from the Society of Gustavus Adolphus, there will shortly be five. The studies in the Greek, Latin, and French classics, are well conducted. There are about fifty scholars. The professors are enlightened and pious men, and the existence of such a body in the Valleys cannot fail to be productive of good. * * * * *

The improvement of the Valleys in an evangelical point of view, may be particularly remarked in the ministers. The youngest of them, those who have been ordained within twenty years, are truly evangelical. As to the more aged, only few in number, there are some among them eminently distinguished for zeal; and as to the others, if they differ in opinion from their colleagues, they adhere, notwithstanding, to their Confession of Faith, which is excellent, and they would be grieved to hear contrary doctrines preached. The progress of evangelical life among the flocks is less evident than among the pastors; however, the former are improved in many respects.

Public worship is seldom held in the Valleys, except in the churches, and at stated hours. However, there is a dawning of that more liberal preaching, so well calculated to produce a revival. There are, *so far*, only two places, to my knowledge, where it has been tolerated. In La Tour, the principal place of the Valleys, each Sunday, at five o'clock, there is instruction in singing given in the large hall of the schoolhouse. This lesson is followed by an exhortation from the Word of God, alternately by two professors of the college. This free and familiar service is pursued with energy, excites much interest, and is well attended. A second place where a similar service is established, is in one of the most elevated churches of the Valley of St. Martin. The pastor, formerly a pupil in the theological school of Geneva, having in his parish some hamlets at a great distance, whose inhabitants can only by great exertion attend the parochial church, goes alternately on Sunday evening, (and I believe occasionally during the week,) to perform service in the school-room of those hamlets. Another pastor, that of Rosas, desired to do the same in his parish, but was forbidden. This prohibition is probably owing to many of the Romish priests in these places, who are more or less intolerant. The pastors are highly respected in the Valleys, possessing great influence upon their flocks.

Strangers, especially English and American, have been very much shocked in seeing the people play ball on the highways on Sunday, and even attend public balls in the open air. It must be remembered that the Valleys contain a Romish population, and that those who take part in such pastimes on the Lord's day, may be for the most part Roman Catholics; yet it must be acknowledged that the Waldenses often join in these sports. Evangelical ministers endeavor to rectify this evil, and sometimes partly succeed. I was at Rosas, Sunday, 18th July, and then heard an excellent practical sermon. It was the second of that kind that the pastor had delivered. The people had intended to give a series of balls on Sunday. They were preached against by this pastor, from the beginning. Unfortunately the first one had taken place "All is ready," said they; but then they stopped, for the balls of the following Sundays were given up, and we cannot but acknowledge in this the good effects of practical preaching.

Superstitious opinions are not confined alone to the Roman Catholics. We are well aware that our Protestant population of Switzerland, France, and England, *entertain*, but conceal, many such opinions, although in a less degree than the Romish population. The same thing exists in the Valley of Piedmont. Ignorance and superstition have there many adherents; but the influence of the Gospel and the ministry contend against these evils, and by degrees will undoubtedly dissipate them. In one of the parishes of the Valleys there were a certain number of families who were looked upon as the *Parias* of the parish; they were considered as having been, and being yet, tainted with witch-

craft. They were called *Masks,* and any of the infected members of these families was carefully excluded from the Consistory. "We must preserve ourselves pure," said they. There were in this parish, and undoubtedly in others, many pure and impure. The pastor, perceiving that in these families thus rejected, there were many worthy and honest men, fearing God, who might become useful members, has undertaken to destroy this prejudice excited against them. The parishes are divided into wards, each ward naming an elder for the Consistory. An election being about to take place, the pastor exerted all his influence to have a mask elected. He succeeded. At first it created much dissatisfaction, but now, each one agrees that he, upon whom they looked as *impure,* is the best among the elders.

The Waldensian Church has not only a Confession of Faith, but also a Discipline. The pastor's duty is to attend to that Discipline, jointly with his Consistory. I believe it is not much enforced now. However, there was an example of it recently, of which the bishop of Pignerol speaks in one of his pamphlets, (*What differences exist between the Catholic and the Waldensian religions ?*) page 26.

A Roman Catholic having died, a certain number of Protestants attended his funeral. There was nothing objectionable in this fact ; but they did more. They proceeded to the church, where they conducted themselves with the strictest propriety during msss, (says the same pamphlet,) carrying lighted tapers in the procession, which they accompanied to the burial ground. This occurred during the week previous to Easter Sunday. Upon the following Suuday, the communion was to be administered. The pastor, during service, read the names of those who had assisted at the Romish ceremony, declaring they should not partake of the holy supper. It created much disturbance in the country, and at Pignerol. A pastor, member of the Board, repaired to the spot, and arranged the matter wisely. The clergyman who had excluded those persons from the communion, should, according to the Discipline of the Church, have sought the advice of his Consistory upon the subject. This omission was a grievous one, and although there was much precipitation in the act, we cannot but acknowledge there was much praiseworthy zeal and decision. It is to be desired in future that this zeal may continue, but be tempered by discretion. It is in this same church. that, two winters since, the clergyman, his wife, and young child, were carried away by an avalanche, while they slept, and all perished. I have seen the ruins of their house. A little higher they have built a pretty manse, with a handsome church. It is there the new pastor and his young wife, now quietly reside. I could name many instances of the progress of religious life in the Valleys. Sunday schools for children are well established, before service, and are well attended. Regular conferences are appointed among pastors, and prove very useful to them on account of their usually isolated lives. This valuable institution owes its origin to the visit of the excellent Rev. Baptiste Noel, of London.

§ 4. What remains to be done.

There is, however, much remaining to be done in the Valleys. Much has already been done to ameliorate their state of destitution. They have now a fine college, a good hospital, and in many places churches, and new houses for their pastors, and, not only in every parish, but in each ward of the parish, there is a school house. General Beckwith has been the principal means of establishing these institutions. But this benefactor of the Valleys said to them, "I have raised for you the *material* structure ; you must look elsewhere for the spiritual." In truth, the superstructure was raised. Everywhere there are churches and schools ; now the spiritual edifice must be erected. These schools, these churches, and these parishes, must be filled, and the Word of God widely spread throughout the Valleys. Let this people, visited anew by the Spirit of God, become leaven for Italy, and leaven the whole lump.

How to succeed, 1st. Colportage, either in carrying Bibles or other religious books, would not be allowed. But this may be remedied. Depositories of books may be made, and have already been made, at the houses of some of the pastors ; and, moreover, in each of the parishes there is a public library. The first year there were

many subscribers (the price of subscription is very small), but since then the number has considerably diminished. The library should be supplied with more attractive books. I endeavored to send them some, which would be at the same time interesting and useful; but the difficulty of introducing them is great, especially when the works treat of religious controversy: perhaps the present state of Italy will open the doors for us. * * *

2dly. Perhaps a *Bible reader*, a Waldense, and Christian himself, might be employed, who, without selling books, would visit the hamlets, hand round a catalogue of the works to be found at the depôt, and occasionally converse with and read to the people. I spoke to some of our friends in the Valleys upon the subject, but even the boldest seemed to apprehend that many difficulties might arise from such a mission.

3rdly. This is the plan which most effectually met the approbation of the advocates of the Gospel in the Valleys, because in it there are no innovations, but only a development of an existing custom. There are, as I have said, school rooms in all the wards, or hamlets of a parish. These rooms are indispensable in winter, the rough roads and avalanches preventing children, and even adults, going from one village to another. A young man of the hamlet, who has recently left school himself, is selected to superintend the instruction, with a salary of fifteen to thirty francs for the season. These young schoolmasters can assemble the adults of the hamlets every Sunday, to read service for them. If we could succeed in permanently establishing this *ward worship*, it would become a useful means of evangelization.

4thly. To attain this end, I have suggested to the friends of the Valleys an idea, which they received favorably, and promised to take into consideration. This would be, to establish a *normal* school at *La Tour*, more or less bound to Trinity College, which would only be used three or four months in the summer season, when the smaller schools are suspended, and the studies at college *intense*.

The object of this normal school would be, *first*, to qualify the young teachers more thoroughly to impart *primary* instruction to the children; and, *secondly*, to instruct them in the Holy Scriptures, and enable them to perform the service of the church during the winter months. If the school were free, they could not be in want of scholars, and when I spoke of the *possibility* of attaching thereto a *bounty* of five francs a month, I was told there would be no difficulty in obtaining them. The Waldensian students being no longer able to attend the normal school of Lausanne, which is disorganized, such an institution would prove of invaluable utility. It would probably serve to raise the Waldenses to such a degree of instruction, culture, faith, and zeal, as would render them fit for missionaries to enter Italy, as soon as the doors should be opened. However, we must remember, that comes neither from him who wills, or him who runs, but from God who gives mercy.

5thly. A means which has already been employed, and could be to still more advantage, would be visits to the Valleys by servants of the Lord calculated to do good. The visits thus far have been more from motives of *curiosity* than usefulness; they were made principally by brethren speaking a foreign language, rather than by Swiss and French, speaking the language of the Valleys (French). The access from Turin to La Tour is very easy. One may leave Turin at three in the afternoon, arriving at La Tour at eight in the evening. This little journey of five hours may be accomplished each day along good roads, by means of stages and omnibuses. At La Tour there is a good hotel kept by a Waldense, (sign of the Bear.)

It is true that even until now ministers from abroad cannot preach there; but beside private conversations between the pastors and members of their flocks, they might seize other opportunities. During my tour, I read family prayers in the pastor's house, and in one parish in particular, where a considerable number of villagers congregated to hear the Word of God. We had also many interesting meetings among ministers. One evening, most of the pastors met at La Tour, and we assembled in one of the halls of the College, and after having read from the Bible the second chapter of the second book of Kings, I enlarged upon the 9th verse, on

the subject of the *force* of evangelical ministry. Our excellent friend, Mr. Beckwith, wished to improve the opportunity afforded by my presence in order to assemble the Waldensian ministers, and members of the Board. He gave us a great entertainment. The king was first toasted, then the Waldensian church, among others, and several short speeches were made upon the occasion. Undoubtedly this cannot be properly called an *edifying* meeting; still such meetings are not without their usefulness. I would suggest that each year the Waldenses should have, at least, one visit of this kind. I have been repeatedly asked whether our brother, Mr. Gaussen, would not come. I hope he will consent to do so, in 1848, when he takes his annual trip with his daughter.

6thly. I ought here to mention another very effectual means of ministering to the spiritual welfare of the Waldenses. These churches have fifteen pastors for twenty-four thousand souls, often scattered in remote places, and difficult of access. It is not at all probable that government would establish new places of worship, but we can effectually assist the Waldenses by procuring for them subscriptions, or assistant ministers. These ministers might officiate as assistant ministers, residing in the most populous parishes (for example, Ville Sèche), or be employed by the Board as itinerant preachers. I have been able to commence this work. Once in the Valleys, I saw there were no other means but this of evangelizing it. The following circumstance favored the realization of this project. An aged minister, eighty years of age, the one of Ville Sèche, was confined to his bed with the gout. This parish is quite large—it has three churches, and, considering the age of the pastor, it has been neglected for a long time. On the other hand, a young man of piety and talent, by the name of Tron, formerly one of our students, chanced to be in the Valleys without regular occupation. Each pastor in the Valleys came alternately to Ville Sèche every fortnight to perform religious service. I proposed to the Board that Mr. Tron should establish himself at Ville Sèche, as assistant minister, to preach every fortnight, when there is no minister, and that the alternate Sundays he should officiate in place of the pastor who would be preaching at Ville Sèche. In this way he would be called to preach successively in all the parishes of the Valleys. This proposition was acceded to. I intimated to the Board that a *friend of the Valleys* would defray the necessary expenses to support the assistant ministers, and on the 16th of July, 1847, the Board returned me the following answer: "We are happy," said they, "to be enabled to accept this offer, and we do so, without reserve. We feel convinced that the settlement of the probationer, Mr. Tron, as assistant minister in our Valleys, under the direction of the Board, charged, as he is, to devote special attention to the parish of Ville Sèche, will undoubtedly prove a great blessing to our church. Will you, rev. and dear sir, express our sentiments of gratitude to this friend of the Valleys, who so kindly offers to provide for the support of this assistant. Tell him how precious the aid he brings us, and may he deign to preserve unchanged *that* love, which you were pleased to prove to us by the most endearing testimony," &c. We agreed that Mr. Tron's salary should be 1200 francs a year. I paid immediately the first quarter. The following ones will be paid with the money in our hands. I would remark, that other assistants might be placed in the Valleys, but for that purpose we must obtain Waldensian ministers, or candidates, and there will be none at liberty for six months or a year.

7thly. A last means, and one of the most effectual, is to obtain influence on the young Waldensian students abroad. Thanks to God, our theological school has already been very beneficial in this respect, and can do still more good. It is particularly important that the Waldensian ministers should simplify their preaching—it is above the comprehension of the people. They need a new, less complicated, more liberal, and attractive preaching. The younger Waldensian ministers feel it most essentially. I will add, that I proposed this question to our friends of the Valleys, "Is there any special work that would advance the spiritual prosperity of the Waldensian church?" They promised to take it into consideration, in their private conferences, and I doubt whether they will find any

other proposition than the above mentioned.

I shall not speak much of the dissenters. Properly speaking, there are but few in the Valleys. Those to whom this name is applied, attend regular worship. The discipline of the Waldensian church in regard to the Lord's supper not being enforced, they abstain from partaking of it; neither do they partake of it among themselves, unless it is administered by a clergyman, which is but seldom. On Sunday evenings they have stated meetings; at La Tour, for instance, at the house of Mr. B——. If the discipline of the church were enforced, *dissenters* would join the church again, but that day is distant *yet*. There are, I believe, a few Waldenses, especially in the Valley of Perouse, who have adopted the custom of the *Plymouthians*, and take the communion between themselves as *disciples*. The pious portion of the ministry are attached to the dissenters as brethren, but as a matter of prudence they fear to administer the holy communion to them. They regard the *Plymouthians* as dangerous. * * * *

This is the report I was bound to make to you. I have done but little, yet I have done a little. I hope, through the grace of God, that according to their wants, the Valleys may receive the relief they may need. May God, who has preserved among them, for so many centuries, the treasure of his Word, spread it again abundantly, causing it to bear fruit for eternity.

I remain, your devoted friend and brother, (Signed) Merle d'Aubigne.

P. S. Since this letter was written, a great revolution has taken place in favor of the Valleys. In six months, or rather in six days, more has been accomplished than in the six previous centuries. The liberal movement is felt at present throughout all the Sardinian States. The king gives a constitution: on all sides the Catholics demand liberty and equality of rights in favor of the Protestants. Speeches are made upon this subject at the great liberal banquets. A deputation from the Waldenses asks the king to repeal the prohibitory laws which act as a burden upon the Valleys; and the king answers them favorably, but at the same time without pledging himself. Perhaps a new era is about to commence for this people. The yoke of seven centuries may be broken, and liberty, full and perfect liberty, may be granted them. Many persons think that the leaven will spread until it affects the whole of Italy. It may be so, if God will. But hitherto the reality has not answered the expectation. The constitution, in establishing the Roman Catholic religion as the religion of the state, says simply, "the other religions tolerated until now, will continue to be so, in accordance with the law." This is not granting them more than is possessed at present.

Whilst religious liberty seems about to reign in Piedmont, it is greatly menaced in Switzerland. In the canton De Vaud it is destroyed. In Geneva, the government, though radical, still causes it to be respected; but will not evil passions one day get the upper hand? As our fathers came from France to Geneva in order to obtain freedom in the profession of their faith, it may perhaps happen that their sons may be forced to seek a similar liberty in France, England or America.

A journal of Turin announces that equality of rights, civil and political (which, however, is not full religious liberty), has just been granted to the Waldenses. The people of Turin crowded around the house of the Waldensian pastor with acclamations. The pastor appeared on his balcony, and made a speech to the people, in which he said "that all barriers were now beaten down; that hereafter they ought all to look upon each other as children of the same God, and followers of the same Saviour." This, taken literally, is a little latitudinarian, still it is a great point gained for the Waldenses; but religious liberty—liberty to preach the Gospel everywhere—will be more difficult to be obtained.

China: Amoy Mission.

JOURNAL OF THE REV. JOHN LLOYD.

A paper house, provisions, &c. for a deceased friend—A magician's performances—Calls from some country people—The Sabbath among the heathen.

Amoy, July 26, 1847. On the way to the chapel yesterday afternoon to hold the usual Sabbath service, I observed a very gaudy sedan-chair standing on one side of the street. It was made of richly-colored paper, pasted over a frame-work of bamboo splints, and though it was about the size of an ordinary sedan-chair, yet it was very light. When I returned it was gone, but in an adjacent shop, there was a splendid paper-house. The frame-work of this frail structure was also made of bamboo splints. It was some four feet wide in front, extended about three feet back, and displayed all the characteristics of Chinese architecture. The interior was furnished after the taste of this people, in the most approved style. In one apartment was a paper dish, out of which a paper pig and a paper fowl were feeding. In another apartment was a paper servant sweeping, and other paper servants were carrying various things about in paper baskets swung on the ends of poles laid across their shoulders. Away in the back part of the house was a paper shrine, with its paper gods and other appurtenances. The whole structure was elevated about two feet above the ground, on bamboo supports, and presented a very rich and gaudy display. A by-stander said that it cost about two dollars, and that it was the property of a family that had recently lost one of its principal members. The whole is to be burnt in a day or two, for the benefit of the deceased Its immaterial part, it is believed, will pass into the invisible world, and there become a furnished habitation for the residence of spirit of the dead.

While looking at this paper house a crowd of men surrounded me. Some remarks were addressed to them upon the folly of burning such gew-gaws for the benefit of the dead. The duty which was due to parents, while they were alive, was urged upon their consideration. After they were dead and buried, there was nothing that the most affectionate and dutiful son could do, that would be of any advantage to them. The crowd, as usual, granted that the teacher declared the true doctrine. It is, however, sad to think that such an assent to the truth does not proceed from the heart. The grace of God alone can bring them to see the folly of their superstitions.

Aug. 3. A procession in honor of the god Ong-ia came to day into the part of the city in which we reside, and halted in front of a neighboring house. A part of the company went inside. A magician was present. He wrought himself into one of his ecstacies just below our verandah, so that there was a good opportunity of witnessing his movements. His only garment was a pair of loose trowsers. The upper part of his body was naked, and his queue was formed into a knot and fastened on the top of his head. Two iron pins, several inches long, were thrust through his cheeks, their points penetrating his mouth, and their heads, on which were dangling silken tassels, projecting beyond his face on each side. These gave him a hideous aspect. On his back were two or three scratches, out of which blood had flowed and dried upon the skin. In his hand he held a short straight sword. As soon as he arrived at the proper place, he began to move from side to side, taking two or three rapid strides to the left, and then as many to the right, and at the same time slashing the sword with apparent fury over his shoulders, as if he was determined to hack his back to pieces. His appearance soon became so wild and frightful, that the little Chinese children that had gathered around to gaze at the procession, fell back in manifest awe. While he was thus engaged, two men, one having a black flag and the other a bamboo pole in his hands, stood near him, and constantly endeavored to prevent his blows from taking effect by interposing the ends of their poles between his naked back and the descending sword. As he moved, they moved. He did not seem to relish their officious kindness, for he would often grasp one of the poles in his hand, and hold it off until he had aimed a blow at his unprotected back. The three men

kept up this kind of play for several minutes, when the magician terminated it by rushing into the house, followed by his two attendants. The crowd immediately filled the door and windows, to witness whatever was done inside.

After a short interval, the procession again formed, and the magician again made his appearance. He placed himself in front of the idol's chair, and again, with his two attendants, went through the same frantic performances, after which the whole procession moved off. It is difficult to say, without a closer and more particular investigation than was made to-day, how much of this scene is to be attributed to sleight of hand. It seemed to be all a piece of legerdemain. Not a single blow of the sword appeared to reach the skin. No fresh blood was seen to flow. The man wielded the sword with great skill, and though he often struck the pole, yet he did not leave one new mark on his back. It is probable that the scratches and blood which he brought with him were either painted counterfeits, or were previously and purposely made by some friendly hand. Many of the Chinese affirm positively that there is no juggling artifice in the performances of these magicians, but then they are not competent judges. Inferring from the manner in which the man wielded his weapon to-day, one would suppose that any person, by means of a little practice, could do all he did without personal injury, and yet so cheat a superstitious and ignorant people as to make them believe that he was in honest earnest in dealing his blows, and that it was the power of the god which had taken possession of his body, that prevented all harm. I mention all these things because these magicians have a powerful influence over the darkened minds of the Chinese. Wonderful stories of surprising feats performed by these deceivers, are told and believed by the credulous multitude. God's grace alone is able to break down the power of these sorcerers, and to deliver the deluded people from their pernicious influence. May that grace be speedily displayed!

A countryman, from Hái-teng, called this morning. He was in the chapel on Sabbath, and seemed to be quite interested in, it is hard to say, what; for he knows too little about our holy religion to feel much interest in it. He received some additional instruction and a few books. As he was about returning home, he was requested to tell his friends and neighbors to call and learn something about Jesus, whenever they came to Amoy. He reads well, and it is to be hoped that God will enlighten his mind, and enable him to comprehend the mysteries which, until now, have been unknown to him.

Aug. 4. My acquaintance from Hái-teng did not get away yesterday. He came this morning with several of his friends to visit me. I gladly supplied them with books. One of them, a rough-looking laboring man, read with great fluency. There was something unsophisticated about these simple countrymen that was very pleasant. I could not but feel much interested in their spiritual welfare. Oh, for the Spirit to open their hearts to attend unto the things which they have heard, and which they may read in the books they carried away with them!

Aug. 30. Yesterday was the holy Sabbath. I had a pretty good audience in the chapel in the afternoon. I tried to tell them, that if they loved parents or brethren, or property, or even their own lives, more than Christ, they could not be his disciples. Some seemed to listen attentively; others came in and staid a few minutes, and then went out to break the law of the Sabbath by attending to their usual avocations. Oh how dark is the mind of this people! All our preaching in our chapels and by the wayside, all our distribution of Tracts, seem to make no impression upon their hard hearts. They still walk in their old paths of sin and idolatry. There seem to be none that call upon God, that stir up themselves to take hold of the salvation of the Gospel. All this is very discouraging; nevertheless the promises of God cannot fail. In due time, these heathen will be given to Christ for his inheritance. Herein is all our encouragement. We look abroad upon these perishing multitudes, and all is dark. We look up to God and all is light.

India: Lodiana Mission.

JOURNAL OF THE REV. J. H. MORRISON.

Continued from page 177.

Conversation with Mohammedans.

November 28th. Sabbath. I started for the bazar this morning, but did not reach it. On the way I got a large crowd to whom I explained the Gospel plan of salvation, and distributed some books. Several returned with me to the tent, and others were coming and going during the day, so that I had as much to do as my strength would justify me in attempting. Many listened and sought for books with apparent interest, while others made light of these things. Among those who came to the tent were two Mohammedan teachers; one an old, grey-headed man, with a long, grey beard. After I had finished my distribution for the day, I took these men to the tent, to have a good opportunity of talking with them. I began by stating that we were agreed that there could be but one true religion, that we were agreed in acknowledging the Old and New Testaments as the word of God; but that when they claimed the same authority for the Koran, we demurred, because it was destitute of the marks of prophecy, and Mohammed gave no proofs of his prophetic mission by either working miracles, or foretelling any future events. I admitted that early Mohammedan writers had recorded miracles as wrought by their prophet; but then I said, if they were true, the Koran must be false, for it says, when he was asked to work miracles in attestation of his prophetic mission, that he was ordered to reply, that God did not send him to work miracles. He had sent former prophets for that purpose, and the people abused them. So in reference to future events, he very wisely said they were known only to God. Now, said I, how can this contradiction be reconciled, or how am I to know that the Koran is the word of God without this evidence? They said there no doubt were answers to these arguments, but they were not prepared to meet them, and that I ought to seek the answer from some of their most learned men. I then pressed the matter further, and said, the Koran could not be the word of God, inasmuch as it contradicted the Bible, which they admitted to be his word. To this they gave the usual Mussulman reply; that when one king dies, his laws cease to have any force, and his successor may enact contradictory laws—so with the prophets. I admitted this fact, but denied its applicability as an illustration of the case in hand, inasmuch as prophets were not sovereigns, but only successive messengers of the one eternal, unchangeable Sovereign. They admitted the force of my objection, but offered no other argument on that point, and I then pressed on their attention Rev. xxii. 18, 19, to show that prophecy was closed before their prophet existed, and therefore he could not be a true prophet, but, by pretending to be such, had incurred the curses written in the word of God. The whole conversation was carried on in the mildest manner, and so far as external appearance was concerned, in the most friendly spirit.

29th. I was occupied a considerable portion of the day in distributing books to those who came to the tent. I had another visit from the two teachers mentioned yesterday. The old man asked me whether the arguments I had used yesterday were to be found in any book or not. From this I suppose he felt their force, and wants to get help to solve the difficulties. I pointed to him a work containing some of the arguments, and then pressed him with another difficulty, viz., if the Mussulman argument drawn from the superiority of the style of the Koran over every other work in the Arabic language, was sufficient to prove it to be the word of God, the Hindu Shasters must, on the same ground, be admitted to be the word of God, and thus we might prove the Divine character of any system that could produce a work superior to all others in the language in which it was written. This he admitted, but did not attempt to meet the difficulty, although it nullifies the only evidence the Koran offers in proof of its Divine origin. This place has a population of thirty or forty thousand, many of whom are wealthy and educated. There are several native schools, and a much larger

proportion of the people than usual in native towns can read. It made me feel sad indeed to think how long they must remain without the stated preaching of the Gospel.

Village audience — Conversation with a Brahman—Books distributed—Bigotted Mohammedans—Missionary labors at several villages.

30th. Chola.—As I was going to the village this morning, I met two men coming to the tent for books. They returned with me to the village, showed me the village chaupara, and got me quite a large congregation in a few minutes. After speaking some time, explaining the Gospel plan of salvation, I distributed a few books among such as could read, and then returned to the tent, accompanied by several of my hearers, to whom I gave more books. At worship I had the katwal, i.e. the head of the village police, and several other of the most respectable inhabitants of the village, present. After worship I supplied the katwal with books. I should perhaps explain what the chaupara is. It is a square area in the village, generally raised with earth, from one to four feet above the level of the ground, but sometimes not raised at all, where the people meet for conversation, business, &c. —a sort of village exchange. I enjoyed a quiet day for study in the tent.

Dec. 1st. Sikandarabad. — I walked some distance in the bazar this morning, without seeing much prospect of getting a congregation. As I was passing along, I observed an old Brahman sitting in his verandah, muttering his prayers. I stepped up and asked him what he was saying. He replied that he was repeating his devotions. I offered him a tract. He said he could not read my books; the printing was too fine. He was, however, prevailed on to try, when he found he could read them. He then said he could not understand what he read. I asked him if he could understand me. He replied, no. Seeing that he was not in a very favorable humor, I talked to him until he got in a humor to understand both me and my books. Thus I succeeded in gathering a crowd around me, to whom I explained the plan of salvation, taking for my text Isa. x. 10, and contrasting the mission of Christ with that of Mohammed and the Hindu incarnations. I showed that Christ came to do good, and not evil—to give life, and not to destroy it; but that the others came to do evil and not good—to destroy life, and not to save it. Christ came to destroy sin; but they came to propagate it. The old Brahman and one other made some effort at self-defence; but my appeals to admitted facts, and the common sense of the common people, produced such an impression on the crowd, that they in a good humored manner gave up the contest.

After that, another who had been a silent spectator and listener during the whole discussion, objected to our taking life. I questioned and cornered him into the assertion that there was no difference between the life of a man and that of a beast. I asked him if he had no more soul than an ass. No, said he; it is all the same. Well, said I, I don't preach to asses, and if you have no more soul than an ass, there is no use in my talking any more with you. At this, even the old Brahman, whose doctrine he had in fact advanced, turned against him, and the whole crowd laughed at him so that he remained silent. I distributed a few books, and returned to the tent. I had more at worship than could be accommodated in the tent. Several sat about the door. After breakfast, I went to the cart to distribute books, where I was busily occupied until afternoon, when I sent away the crowd, to allow me to retire and take some rest. During the distribution, I several times detected efforts to cheat me, which I always exposed, and showed that it was the natural fruit of the systems of falsehood which they had embraced under the name of religion. No one appeared to be ashamed when his falsehood and trickery were exposed. I also took advantage of the presence of a large concourse of people to explain the plan of salvation. I read and commented on the first part of John iii. explaining the nature and necessity of the new birth. In the crowd were a maulavi and munshi, who appeared to be more learned than the rest, and withal

very zealous and bigoted Mussulmans. They admitted what I said on these points, but when I said that this was proof that Christianity was from God, and that no other system provided for effecting such a change, they said the Koran did. This I denied, and challenged them to produce the place in the Koran where such a change was spoken of at all. They admitted that there was no such place, but said that from reading the Koran such a change was produced. I replied, that some, from reading the Koran, had perhaps changed their notions of religion, and become Mussulmans, but that their love of sin, and the sinful pleasures of this world, was not at all changed, but that those who would lie and steal, &c. before the change, would continue to do the same after it. This they were obliged to admit, when I pressed the argument home upon them by appeals to facts about us, to the conduct of their own people. They remained silent, leaving my argument to have its full weight with the people, with the advantage of having exposed the defects of their system, and silenced its accredited defenders. On another point also I silenced the maulavi. While contrasting the life-giving and peaceful mission of Christ with the fierce and destructive mission of his prophet, he objected, that Christ, when he went into Egypt, had given instructions of the same kind. I asked him how old Christ was when he went into Egypt. He said he could not tell without his book, but stoutly maintained that such was the fact. I told him I had several times read the New Testament through in the original Greek, as well as in different translations, and that no such circumstance was mentioned in the New Testament at all. Not having read the New Testament, he was obliged to yield the point, or charge me with falsehood, without being able to sustain his own position. He chose to yield. I gave a large quantity of books, and could have given a great many more; but as my stock of Urdu, which was mostly called for here, was almost exhausted, I was obliged to limit my distribution below what I would like to have done. It is a large place, about the size of Kurja.

2d. Dadre.—Passing along through the street this morning, I saw a gathering of people in a house, and on asking what it meant, was told that it was a wedding-party. None of them could read, but they said they wished to hear, and invited me to come in and instruct them. Accordingly I went in, and they sent off immediately for their pundit. Soon he and several others made their appearance, so that I had quite a respectable little congregation, to whom I read, and explained the Gospel plan of salvation, without any opposition. I gave some books to the pundit, and left them.

On my way back I got quite a large crowd together in front of a native shop, when I again addressed them. One man stood out for their worship of idols. I showed him that it was contrary to the word of God; but they regard their Shaster as of equal authority for them as the Bible is for us. I then asked how many true Gods there were? One, he said. Should he be worshipped? Yes. Why? Because he made us. Then, when a man makes an idol, for the same reason the idol should worship the man, and not man the idol; or else God should worship us and not we God. Further, I said, God supports and protects us, and therefore we should worship him. Yes. Well, then, you support and protect your cows, therefore if any worship is due to either, they should worship you, and not you them. This course of argument completely silenced him, and even extorted from him his assent to its truth; and evidently the crowd were impressed with the sin and folly of their idolatry. I then exhorted them to forsake a system of sin and folly, from which no holiness, and of course no happiness, was to be secured, and embrace that system which secured both.

Two other villages were very near the tent, but I did not feel able to visit them. In fact, strength was all I needed to do ten times the amount I have done the whole journey. Besides the three villages within the triangle of which I was encamped, there were two large villages, one on either side, at convenient distances to ride to in ten or fifteen minutes. I went to a temple close to the tent, and had some discussion with the Brahmans, which took much the same course and with the same result as those already described. While en-

gaged thus, the katwal of the village, and several other respectable Mussalmans, came to me for books, which I supplied. In the evening proceeded to Gaziabad.

3d. In the bazar to-day met with a good deal of noisy opposition from two or three persons, who would not listen to my answers or arguments, but continually interrupted me whenever I began to speak. One objected to our religion on account of our killing animals. I said, God gave permission to kill animals for food; and, as a proof, from the analogy of nature, I said, they knew that God had made certain animals, so that they could not live without animal food. It was therefore his will that they should live one upon another. This was perfectly unanswerable. No one attempted a reply.

Passing the police office, some of the officers came out for books, and invited me in to see the katwal. I accepted the invitation, was politely entertained on the top of the house in true eastern style, and enjoyed a quiet opportunity for explaining the Gospel plan of salvation. I gave some books also. In the evening I proceeded to Delhi.

Preaching to Villagers.—Discussian about taking Life.—The worship of Brahmans Exposed.

During his stay in Delhi, Mr. Morrison, besides preaching in English accompanied the Rev. Mr. Thompson, a Baptist missionary, in his visits to preach the Gospel among the natives. Mr Thompson is the only missionary in that large city, and a larger force is needed at that place. After a few days, Mr. Morrison and his family resumed their journey.

Last evening we left Delhi for Saharanpur, and drove out as far as Sarauli on the canal. This morning, went into the neighboring villages, got a small company of hearers. They were, however, so talkative that I had not a very good opportunity to exhibit the Gospel to them. When I exhibited the holy requirements of the law of God and the necessity of a change of heart, they would interrupt me to show that their system taught the same things. I was thus forced to expose their system. I asked them how their religion could require that purity of heart and life which was required by the Gospel, seeing their gods were so vile themselves; and then I referred to some of their incarnations; I moreover appealed to facts before them to show that their religion did not produce that holiness of heart or life, inasmuch as those whom they regarded as most holy among them, and teachers and exemplifiers of their religion, were the vilest of the vile. This they were obliged to admit.

But then there was the great stumbling block of our taking life. To this I replied: you take human life, and we take animal life; now which is the worst? They replied that they took life in punishing rational beings for crime, but we took the life of irrational animals which could commit no crime. For what crime, said I, do you burn your widows? O that is a voluntary offering. No, indeed, said I, for when a widow attempts to escape, the Brahmans cut her down with swords. But that is a religious rite, while you take life for food. Well, that proves your religion to be false, for the use of religion is to give life and not to destroy it, and this is just the differerence between your religion with its incarnation and Christianity. Yours destroys human life while ours bestows eternal life.

(To be continued.)

Miscellaneous.

THE RELIGIOUS CONDITION OF FRANCE.

The Door Open—Need of the Gospel.

Some extracts are inserted below from a small pamphlet, entitled "A Brief Notice of the Religious Condition of France, and the wants of the Societies which are laboring to spread the Gospel in that Country." After stating that the most complete religious freedom is now enjoyed in France, no obstacle hindering the preaching of the Gospel, or any other mode of evangelization, the spiritual wants of the country are strongly declared. There is "a population of thirty-four millions, nominally belonging to the Church of Rome, but for the most part living without any sort of religion: one million and a half nominally belonging to Reformed Protestantism, but for the most part living in Rationalism, or entirely indifferent to religion: and scattered, and as it were lost, amidst this multitude, a few thousands of sincere Christians, who labor earnestly for the salvation of their own souls, and the evangelization of France:—such is a brief but too faithful sketch of the religious condition of that country."

Societies for Promoting the Spread of the Gospel.

All, however, is not dark. Efforts have been made, with much encouragement, for the spread of true religion by the following Societies amongst others:

The Religious Tract Society of Paris has published two hundred and sixty religious books or tracts, besides a Christian Almanac issued yearly. Last year it distributed about six hundred thousand copies of its publications.

The French and Foreign Bible Society has for its object the distribution of the word of God principally among Roman Catholics (there being another society which labors for Protestants exclusively). This association has within the last two years disseminated, chiefly by the means of *Colportage*, about forty thousand copies of the Holy Scriptures.

The Evangelical Society of France has undertaken the great work of causing the Gospel to be preached throughout that country (with the exception of Paris). For this purpose it employs Ministers, Evangelists, Colporteurs and Schoolmasters. The number of its agents during the last year, was 46 ministers, 37 male and 14 female teachers, several Bible and tract colporteurs, several evangelists, and two superintendents of Normal Schools (in which pious young men and women are prepared to become teachers of Evangelical Schools). In these two Normal Schools there were about sixty pupils during the last year. By means of these various agencies, the Evangelical Society of France has caused the Gospel to be announced in 250 or 300 localities, in most of which it had not been preached faithfully since the religious persecution of the 16th and 17th centuries. This excellent institution, has, within the last four years especially, received many appeals from the inhabitants of districts which are entirely Roman Catholic, but are anxious to hear the preaching of the truth. Unfortunately its resources have hitherto suffered it to respond to but very few of these appeals. The departments in which the labors of its agents have been most prosperous, are those of Charente, Haute-Vienne, Charente Inferieure, Manche, and Yonne; but its operations have extended to many other departments besides.

The Evangelical Societies of Geneva, and the American Swiss Committee established in that city, are likewise laboring with the divine benediction in disseminating the Holy Scriptures, and causing the Gospel to be preached principally in the eastern and southern departments of France. The Theological School established by the Evangelical Society of Geneva, and directed by the Rev. Drs. Merle d'Aubigné, Gaussen, and Schérer, and other eminent Professors, has rendered and now renders effectual service to the cause of the pure Gospel in France and elsewhere, by preparing for the ministry pious young men, thoroughly instructed in the sound doctrines of Evangelical Christianity.

THE RELIGIOUS BOOK SOCIETY OF TOULOUSE is also accomplishing much good in France, by the publication of works imbued with a pure Christian spirit, and by the establishing of numerous religious circulating libraries.

The Pecuniary Wants of these Societies.

These excellent Institutions, sustained by comparatively a small number of subscribers, have been doing a good work for several years; but they now find themselves in very critical circumstances:

The revolution of February last has at the same time opened new doors to them and given them new facilities, and on the other hand deprived them of a large portion of their resources, in consequence of the commercial and financial crisis, from the effects of which so many families in France have suffered and are now suffering deeply. Thus when the Rev. Mr. Bridel left Paris, (in the early part of April last,) the Tract Society of that city had scarcely a tract in its depository, and was without the means of printing any more. So with the French and Foreign Bible Society, which was besides laboring under a debt of some $2500. The Societies of Geneva and Toulouse have likewise suffered from the financial crisis which has followed the revolution; their useful labors, too, are greatly impeded. But the Evangelical Society of France most especially suffers from the financial distress. At the last dates it had dismissed several of its agents, and was preparing to dismiss many more, to the great injury of the cause of Christ in France. It had closed its important Normal School for female teachers, and sent off a number of the male teachers of the other school. In a word, it was preparing for a disastrous suspension of its operations. For, in truth, how could it continue its heavy expenses, when it was receiving scarcely anything, because the friends whom it habitually relied upon for support were either ruined or threatened with speedy ruin? A debt of twelve thousand dollars was crushing its operations, and terrifying the members of its Committee, who were themselves unable to bear so heavy a burden.

The Evangelization of Paris.

The city of Paris has a great political prominence and moral influence. Its inhabitants are stated at 1,200,000, and "no portion of the French population are in greater need of the Gospel." A Special Committee has charge of efforts for the promotion of the Gospel in that city represented by the Rev. Mr. Bridel, at present in this country. Under this Committee three "establishments for the gratuitous instruction of Roman Catholic children" have been opened in different parts of the city, where nearly fifteen hundred children of both sexes receive daily instruction, besides three Sunday schools, attended by from five to six hundred children; three chapels are open for religious worship, with which four pastors are connected, who frequently preach also in the surrounding country; two colporteurs were employed last year—making altogether about twenty agents under the supervision of this Committee. A brief sentence strongly shows the pecuniary wants of this Society:

The few Christians who sustained the work were already sinking under the burden. Since the Revolution of February several of them have lost their property, and are unable to continue labors which deserve to be not only sustained, but widely extended. Thus the Committee have already dismissed several of their agents, and were preparing to dismiss others. But before they go on with this work of retrenchment, they have determined to lay their situation and wants before the Christians in America, in the hope of obtaining for their important cause that assistance which they are unable to give it themselves.

Must these fields of labor, so important, and so easy of access, be abandoned? Or shall the efforts hitherto so successfully made, to lead this great people to the fountain of life, be continued and redoubled? To the Christians of America it belongs to answer these questions: may they do so conscientiously and with a sense of their high responsibility!

Mission House: New-York, July, 1848.

RECENT INTELLIGENCE.

CHOCTAW MISSION.—A letter of the Rev J. B. Ramsey, of May 8th, mentions the admission to the communion of the church of two boys, pupils in Spencer Academy.

CHINA: *Ningpo Mission.*—Letters have been received from Ningpo, dated to the 1st of March. The missionaries were steadily engaged in their various duties. One of the boys in the school had applied for admission to the church.

CHINA: *Amoy Mission.*—The Rev. J. Lloyd, in a letter of March 20th, speaks of the daily services in the chapel as having the usual attendance, and marked by the usual degree of interest.

CHINA: *Canton Mission.*—Letters dated to the 28th of March have been received. A better feeling is manifested by the Chinese toward foreigners. The Rev. W. Speer says, "So little apprehension is felt now in the neighborhood of the city, that parties have repeatedly walked around outside the walls, and several missionary ladies, in their proper dress, have latterly accompanied them without molestation. Of the latter, we know of no instance before. We feel deeply grateful to God, that 'the shadows are fleeing away'; and we are confident that when we shall be sufficiently acquainted with the language to preach the Gospel, He will not withhold full opportunity." The Rev. A. P. Happer mentions, at the latest date, that they had succeeded in renting a house about a mile below the foreign Factories, and expected to occupy it in a few days. Mr. H. adds, "My heart has been cheered and encouraged in seeing a degree of intelligent religious anxiety in the minds of three of the most promising boys in the school. It is our desire that the churches would unite with us in earnest prayers, that this may deepen till they are led to the only Saviour of sinners."

SIAM MISSION.—Letters have been received from the Rev. S. Mattoon, dated to the 2d of March. The missionaries were pursuing their work with good encouragement. For the purpose of extending the knowledge of the Gospel, they had made excursions from Bangkok, of which we may expect an account hereafter.

INDIA: *Lodiana Mission.*—Two new inquirers are reported at Lodiana, in a letter of the Rev. J. Newton, of February 25th, one a Mussleman; the other, a Sikh. The Rev. C. W. Forman, of this mission, was at Benares on the journey to his station, on the 1st of April.

INDIA: *Allahabad Mission.*—The Rev. A. A. Hodge and his wife reached their station at Allahabad on the 6th of March: Mr. Hodge had entered on his duties in the college.

INDIA: *Furrukhabad Mission.*—Letters dated to the 19th of April have been received. The health of the Rev. R. M. Munnis continuing to suffer, he has gone to the Hills in the hope of its recovery. A young man who has been a scholar in the city school at Furrukhabad was admitted to the church by baptism on the 4th of April. The Rev. D. Irving writes, "He has had to go through a fiery ordeal from the persecution of friends, but has thus far been sustained by his Saviour. His knowledge of the Scriptures and of the plan of salvation is as good as that of a large majority of boys of his age, about eighteen, in the United States; and his examination was very satisfactory."

EVANGELICAL SOCIETIES OF FRANCE AND GENEVA.

We have inserted on a preceding page some extracts from a pamphlet published by the Foreign Evangelical Society in this city, and prepared with the aid of the Rev. Mr. Bridel, whose name and mission are mentioned in it. These extracts present the urgent call of Evangelical Christians in France to their brethren in other countries for aid in extending a knowledge of the pure Gospel in the new Republic.

We have received, moreover, "a special communication" from the Evangelical Society of Geneva, dated may 10th, making an appeal of not less urgency for similar assistance. The failure of customary resources had made it necessary to commence reducing the number of laborers, at the very time when the door of entrance was more widely open than ever before into fields white unto the harvest.

This subject was brought before the General Assembly at its late meeting in Baltimore, and the following Preamble and Resolution were adopted:

Whereas, in the Divine Providence, an effectual door for the propagation of the Gospel in France, is now opened by the recent revolution in that great State, while the monetary embarrassments, resulting from the political convulsions in Europe, have seriously crippled the resources and the efforts of the Evangelical Societies who are engaged in the work of circulating the Scriptures, and disseminating the Gospel in that country; therefore,

Resolved, by the General Assembly of the Presbyterian Church, that it be recommended to all the congregations in our connection, to take up a Collection on the third Sabbath in June next, or as soon thereafter as may be convenient, to be paid over to the Board of Foreign Missions, for the purpose of aiding in the work of evangelizing France.

We understand this resolution as embracing equally both the Societies, whose names are mentioned at the head of this notice. The Executive Committee will take great pleasure in transmitting to these Societies any donations that may be sent to the Treasurer of the Board for that purpose.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN MAY, 1848.

SYNOD OF ALBANY. *Pby. of Londonderry.*

Newburyport 2d ch, Mass. Ladies' Assoc. and mo con colls 29, a lady for Bible distribution in Africa and among the American Indians, 10; Bedford ch, N H, Samuel McQueston, 10; Anne Orr, 1 — 50 00

Pby. of Columbia.

Lexington ch, mo con colls — 10 00

SYNOD OF BUFFALO. *Pby of Steuben.*

Vienna 1st ch — 20 46

Pby. of Ogdensburg.

Oswegatchie 1st ch, 56 78, Mrs Sykes. 2; Oswegatchie 2d ch, 20 53; Hammond ch 10 — 89 31

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Goshen ch, 'a lady,' 1, and Dr J S Crane 5, for Evangelical Society of France; West Town ch, 31 15 — 37 15

Pby. of North River.

Marlboro' ch and West Neighborhood mo con 76 cents, individual contributions 6 75 — 7 51

Pby of Bedford.

South Salem ch, mo con colls 86; 'a friend' for French Evangelical Society 5; Bedford ch, ann coll, 85 20; Pound Ridge ch ann coll 20; Rye ch mo con colls 13 50; Red Mills ch, 4 — 213 70

Pby. of Long Island.

East Hampton ch — 25 00

Pby. of New-York.

Brick ch ann coll addl 1, Moses Allen for Papal Europe 25; Duane st ch mo con 12 60. Sab sch in part to ed *Henrietta Romeyn Beers* 19 85; Forty-second st ch mo con 12 61; Jersey City 1st ch Sab sch to ed *David Henderson* and *John Johnstone* 50; Madison Avenue ch mo con, 8 19; Wallabout ch mo con 3 40; New York First ch mo con 95 — 227 65

2d Pby of New-York.

Peekskill ch ladies' benev asso addl 5, mo con 8 25 — 13 25

SYNOD OF NEW-JERSEY. *Pby. of Elizabethtown.*

Woodbridge 2d ch, Metuchen, N J, mo con colls 7 75; New Providence ch mo con colls 17 55; Woodbridge ch 50, — 75 30

Pby of Newton.

Stillwater 1st ch 15 25; Stillwater 2d ch, 1 52; Hardwick ch, 47 68; Newton ch 41 30; Stroudsburg ch 7, Sab sch 2; Upper Mount Bethel ch 12 20; Oxford ch Rev James McWilliams, (special donation) 5 — 131 95

Pby. of Susquehanna.

Silver Lake ch, to con their pastor, the Rev. FRANCIS D LADD, 1 m — 60 00

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Phila 10th ch Robert Earp 25, "a friend to the cause" to con ROBERT SOUTTER, jr., 1 m 50; Phila 9th ch miss soc 25 — 100 00

2d Pby. of Philadelphia.

Neshaminy ch for French missiou — 10 00

Pby. of Newcastle.

Oxford ch, of which 98 cents from Oxford district school 40; Wilmington ch Del juv miss soc 6 — 46 00

Pby. of Donegal.

Chanceford ch — 20 00

Pby. of Baltimore.

Ellicott's Mills ch 11 16; Bladensburgh ch 'a member' 1; Frederick ch ladies sewing soc 15; Baltimore 2d ch for French Mission 1 — 28 16

Pby. of Carlisle.

Chambersburg ch of which 50 from juv miss soc. to ed two heathen children, one at Ningpo and one at Futtehgurh, 200; Path Valley ch 1; St. Thomas and Rocky Spring chs, 25 — 226 00

Pby. of Huntingdon.

Pine Grove ch 25; Perryville ch 30; West Kishacoquillas ch 29 50; Lewistown ch Miss Mary McCoy, (a note found in the pocket-book of her deceased brother,) 10 — 94 50

Pby. of Northumberland.

Lewisburg ch 60; Danville ch 112; Muncy ch Mrs Mary Rankin, of which 2 50 for the church of Lyons in France 5; Derry and Washingtonville ch 34 33; Derry fem mis soc 24 42, Washingtonville fem miss soc 27 25, of which sums 30 to con Mrs J S RITTENHOUSE, 1 m, — 263 00

SYNOD OF PITTSBURG. *Pby of Blairsville.*

Unity ch young men's missionary soc 17; Ligonier ch 10: Poke Run ch in part to con the Rev DAVID KIRKPATRICK 1 d 50; Johnston ch 100; Armagh ch 9 39; Warren ch 3 80; Fairfield ch 5 50; Gilgal and Perry chs 10 50; Gilgal fem miss soc 17 — 223 19

Pby. of Redstone.

Rehoboth ch 50; Spring Hill ch 'a friend of Board of Foreign Missions' 7 — 57 00

Pby. of Ohio.

Pittsburg 1st ch mo con 22, young ladies miss soc to con Miss ELIZABETH M REA l m 32; Racoon ch 50, less 10 Delaware Bridge Company's bills; Sharon ch 5; Hopewell ch 9; Highland ch 15 34; Bethel ch 29 66 — 153 00

Pby of Allegheny.

Mount Nebo ch — 6 00

Pby of Beaver.

Westfield ch — 25 00

Pby of Clarion.

Concord ch fem miss soc 7 37; Greenwood and Tylersburg chs 10 — 17 37

SYNOD OF WHEELING. *Pby. of Washington.*

Mill cr ch 15; Cross Roads ch 81; Forks of Wheeling ch 31; West Liberty ch 13 57 — 140 57

Pby of Steubenville.

Carrolton ch 16 37; Steubenville 2d ch of which 100 to con the Rev. WILLIAM P. BREEN 1 d 151 70, youth's miss soc in part for a scholarship in the mission college Allahabad 10 — 178 07

Pby. of St. Clairsville.

Nottingham ch 22 68; Freeport ch 2; Rockhill ch 16; Deerfield ch 4 12 — 44 80

Pby. of New Lisbon.

Bethesda ch 2; Salem ch of which 30 from fem miss soc to ed *Clement Vallondigham*, in North India 47 75; Madison ch 10; Niles ch 7 50; Coitsville ch 11 75; Poland ch 10 75; Bethel ch 4 83; Rehoboth ch 4 50; Clarkson ch 7 55; Middle Sandy ch 12; Newton and Deerfield chs 55 — 173 63

SYNOD OF OHIO. *Pby of Columbus.*

Truro ch 4, fem miss soc 13 02, Sab sch 2, Mrs R McCombs 5; Welsh ch (Columbus) 11 82; Amanda ch 2; Lithopolis ch 24 60; London ch 7 37; Tarleton ch 2; Lancaster ch 7; Hamilton ch 18 09, fem miss soc 4 60; Blendon ch 4 53; Columbus 1st ch 35, sewing soc 95, Sab sch to ed two children in China, 50; Mifflin ch 8 90; Scioto ch 2 84; Mount Sterling ch 3 66; Mount Pleasant ch 82; Circleville ch 38 10, H Renick 20; Hopewell ch 3 — 444 53

Pby of Marion.

York ch 2 40; Upper Sandusky ch 5; Eden ch 5 88; Canaan ch 6; Liberty ch 4; Marion ch 12 50 — 35 78

Pby. of Zanesville.

Rush cr ch 5; Brownsville ch 6 30; Cambridge ch 22; Olive ch 5; Madison ch 14; Norwich ch 4 30; Newark ch 20 31; Washington ch 23 62; Pleasant Hill ch 22 26 — 122 79

Pby. of Richland.

Olivesburg ch 2 50; Pleasant Hill ch 12 84; Blooming Grove ch 4 13; Orange ch 7 34; Sharon ch 3; Frederick ch 30, children of congregation 2 25; Hopewell ch 7 12; Harmony ch 6; Chesterville ch 8; Martinsburgh ch 3 35; Ashland ch 12; Mansfield ch 8; Lexington ch 7 75 — 114 28

Pby of Wooster.

Wooster ch 29 48, Sab sch 2 94; Sugar Creek ch 16 09; Fulton ch 28 18; Green ch 4 54; Springfield ch 5; Guilford ch 6; Northfield ch 13 06; Marshallsville ch 1 25 — 106 54

Pby. of Coshocton.

Mount Eaton ch 2 25; New Philadelphia ch 2; Uricksville ch 5; Millersburg ch 15 53; Berlin ch mo con coll 3 30, Sab sch 5 60; Valley ch 3 — 36 68

Pby. of Hocking.

Athens ch 11; Rutland ch 3; McConnellsville ch 15 — 29 00

SYNOD OF CINCINNATI. *Pby of Chillicothe.*

Chillicothe 1st ch ann coll 149 16, Sab sch juv miss soc 27 53; Manchester ch Israel Donaldson 5 — 181 69

Pby. of Cincinnati.

Cincinnati 1st ch three mos mo con colls 39 04, fem miss soc bal of proceeds of ann sale 265, E L 7 — 311 04

Pby. of Oxford.

Venice ch bal 70 cts; Oxford ch bal 7, Rev E D Mc Master 15, Master T H R proceeds of one pig 5, missionary box 55 cents, earnings of three little girls 2 50; Seven Mile ch 17 — 47 75

SYNOD OF INDIANA. *Pby. of Salem.*

Bloomingtou ch mo con colls — 9 40

Pby. of Madison.

Hanover ch — 18 00

Pby. of Indianapolis.

Sand cr ch 16 30, fem miss soc 16 30; Napolenn, Ia, Anson Chapin's little boy, to purchase a Testament for a heathen child 10 cents — 32 70

SYNOD OF N. INDIANA—*Pby of Fort Wayne.*

Lagrange Centre ch Fayette Cross 2 50; Fort Wayne 1st ch 26 61 — 29 11

SYNOD OF ILLINOIS.

Synodical collection (one-half) — 18 25

Pby of Sangamon.

Springfield 1st ch — 85 58

Pby of Schuyler.

Pope's River ch — 2 00

Pby. of Peoria.

Princeville ch 4; Rochester ch 5 — 9 00

Pby. of Iowa.

Union ch — 3 90

Pby. of Rock River.

Galena 1st ch Albany Ill, (two years) 14; Sterling ch 2; Princetou ch 10 — 26 00

SYNOD OF MISSOURI. *Pby. of Palmyra.*

Hannibal ch, proceeds of a ring — 20

SYNOD OF VIRGINIA. *Pby. of Greenbrier.*

Parkersburg ch 12; Lewisburg ch 10 50 — 22 50

Pby. of Lexington.

Lexington ch Mr Francis Baer for India missions — 2 00

Pby. of Winchester.

Warrenton ch 25; Fredericksburg ch 34 50; Yellow chapel ch 11 87 — 71 37

Pby. of West Hanover.

'———' contribution from the family of the Rev Peyton Harrison 20; Cub Creek ch 4 29; Bethesda ch 10 32; Fineywood ch 5 67; Blue Stone ch 6 05; Old Concord ch 20; New Concord ch 4 53; Orange and Madison chs 5; Village ch 42 47; Buffalo ch 14 78; Cumberland ch 15; Hamden Sidney ch 24 92 — 173 03

NOTE.—$14 acknowledged in last month's Chronicle, for the education of a heathen child, as from Farmville ch, in this Phy, should have been 'from the ladies of Cumberland ch.'

Pby. of East Hanover.

Richmond 1st ch mo con for May — 14 37

Pby of Montgomery.

Rock Spring ch 2 05; Locust Bottom ch 1; Christiansburg ch 9 50 — 12 55

SYNOD OF NORTH CAROLINA. *Pby. of Orange.*

Raleigh ch 21 50, mo con colls 36 80; Greensboro ch 46; Milton ch 31; Washington cb 13 75; Yancyville ch 18; Spring Garden ch 27; Spring Grove cb 3; Clarksville cb 30 — 227 05

Pby. of Concord.

Unity (Rowan) ch 6 20; Joppa ch 11; Charlotte cb 28 70; College ch 23; Fourth creek ch 9 63; '——' E B Stinson 9 25; Unity (Lincoln) ch 35; Sbaron ch 20; Concord and Salem chs 10; Sugar creek ch 54 83; Providence ch 10; Ebenezer ch 6 60; Back creek ch 3 66; Stcel creek and Pleasant Hill chs 14 66; Mallard creek ch 21 50; Poplar Tent ch 26; Bethpage ch 5; Concord Town cb 19 60; Ramah ch 4; Rocky River ch 62 25 — 380 88

SYNOD OF W. TENNESSEE. *Pby of W. Tennessee.*

Tuscumbia ch 33 50; Florence cb of which 2 88 from Sab sch in part to ed *Joseph Bigger*, at Futtehgurh Nor Ind 120 88; Zion ch ann coll in part 79 90, Rev Dr Brown 5, colored members for Africau mission 1 80; Fayetteville ch 6 50 — 247 58

Pby. of Nashville.

Hermitage ch, Rev W P Buell and wife 1 50; Dr John S Hadley 2; Nashville 1st ch ann coll 276 60, Sabbath scb 8 25 — 288 35

SYNOD OF MEMPHIS. *Pby. of Chickasaw.*

Holly Spriugs ch Sab sch — 1 55

SYNOD OF S. CAROLINA. *Pby of S. Carolina.*

Lebanon cb 'a female member' 10; Presbyterial colls 123 18; Willington cb mo con colls 20 — 153 18

Pby. of Bethel.

Hopewell ch 6 10; Bethel ch benev assoc 21 50 Cane creek ch 10 — 37 60

Pby. of Harmony.

Lebanon ch 14; Mount Zion ch 58; Concord ch Mrs. L McFadden 10, Dr. R R Durant 10 — 92 00

Pby. of Charleston.

Charleston 2d ch mo con — 26 50

SYNOD OF GEORGIA. *Pby of Georgia.*

St Mary's ch 4, mo con colls 10, Sab sch 11; Savannah 1st ch mo con colls 30 87 — 55 87

SYNOD OF ALABAMA. *Pby of Tuscaloosa.*

Bethsalem ch 20 10; Hebron ch 12; Oak Grove ch 9; Mount Zion ch 25, and Concord ch 25, to con their pastor, the Rev. JAMES P. MCMULLAN 1 m — 91 10

Pby of East Alabama.

Talladega ch 31; Marble Springs ch 23; Sandy Ridge cb juv miss soc in part to ed a boy among the Creek Indians 12 — 66 00

SYNOD OF MISSISSIPPI. *Pby of Mississippi.*

Port Gibson ch 24 50; J C M 7 50 — 32 00

Pby. of Louisiana.

New Orleans 2d ch ann coll and mo con colls — 127 13

Pby of Tombeckbee.

Presbyterial collections — 67 55

LEGACIES.

Pittsburg, Pa, estate of Dr Gladden dec'd, received from Mr Connell, part payment on bis bond — 168 00

MISCELLANEOUS.

Proceeds in part from sale of tract of land, in Indiana given by Mrs. Jane Long of Mifflin Co. Penn	1500 00	
'——' a lady for missions in Nor Ind	500 00	
'——' a lady for do do	500 00	
'——' n friend for mission in France	1000 00	
Cash left at Mission House	10 00	
'——' 'a lady' left at Mission House	10 00	
'——' 'two ladies'	500 00	
'——' 'a friend'	4 00	
'——' Mrs King	2 50	
'——' Master Thomas McGregor	1 00	
'——' 'Eldad'	1 00	
Amount special collection at meeting of Assembly in Baltimore, including 5 additional from the Rev. D McIntyre, for French Mission	252 83	
		4231 33
		11,071 28

DONATIONS IN CLOTHING, &C.

Ladies of Concord ch Pa, two boxes clothing	41 36
Ladies of Pleasant Valley Pa one box clothing	18 39
Ladies of Scrubgrass, Pa, one box clothing	127 23
Ladies Foreign Missionary Society, Fredericksburg, Ohio, one box clothing	84 00
Ladies of Ashland ch O one box clothing	43 00
Mrs Ramsey, Nashville, Tenn, box children's clothing	— —
Miss Mary Jane Saunders, do. one gent's shirt	— —
Ladies of Sandy Ridge, Kirksville Ala, one box clothing for the Creek Mission	82 00
Ladies For and Dom Miss Soc of Marietta Pa one box clothing	38 25
Mrs S—— New York, two bundles clothing	20 00
One box clothing for Ottoe and Omahaw mission, of which from ladies of Apple Creek 1st ch 25 55, from ladies of Apple Creek 2d ch 3 50, from ladies of Brazeau ch 6 57	35 62

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

THE

DOMESTIC MISSIONARY CHRONICLE.

VOL. VII. JULY, 1848. No. 7.

Board of Domestic Missions.

ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF MISSIONS FOR 1848.

IT is our privilege to record the interesting fact, that the past year has been marked with divine favor to the cause of Domestic Missions. In every department of this great work there has been encouraging progress.

The number of missionaries in commission during the year has been *four hundred and sixty.* Of these, *two hundred and eighty* were in commission when the year commenced, and *one hundred and eighty* have been new appointments during the year. More than *twelve hundred* congregations and missionary stations have been supplied with the Gospel by the missionaries. The missionaries have labored in *twenty-five* of our States. Much itinerant labor has been performed, and precious fruit has been reaped.

There have been added to the churches, so far as reported, on examination, about *two thousand members;* by certificate fifteen hundred. Total, *three thousand five hundred.*

Sixty new churches have been organized, and about *one hundred* church edifices have been built, or finished.

The number of Sabbath schools reported as in actual operation, exceeds *seven hundred,* with more than *five thousand* teachers, and *thirty thousand* children, and in addition not less than five hundred Bible and catechetical classes.

Much good has been done by family visitation, and by the distribution of Bibles and the circulation of religious books and tracts. The monthly concert for prayer has been very generally observed with increased interest, and weekly prayer meetings have been numerous and well attended.

There is evident in our mission churches a growing spirit of liberality. Not less than *nine tenths* of all the missionaries have reported collections for the spread of the Gospel. About *nine thousand dollars* have been contributed for missions, domestic and foreign, and a large amount for other objects. There is also an evident increase of liberality among the people for the support of the Gospel among themselves. We cannot but hail this as a token for good, both to the people themselves, and to the general cause.

In the observance of the Sabbath, there is some evidence of improvement, still there is much cause for deep humiliation, that this holy day is so extensively desecrated or disregarded.

The cause of Temperance, it is believed, has not retrograded, nor have we the evidence we could desire that it has certainly advanced.

In the spirit and character of the missionaries there is pleasing evidence of decided improvement. They evince a growing conviction of their obligation to be wholly devoted to the work of preaching the Gospel, and seeking to save souls, and an increasing desire to be found faithful. As a body they have been diligent in the discharge of their important duties.

Among the people there is unequivocal evidence of a greatly increased, and constantly increasing desire, to enjoy Gospel privileges. With scarcely an exception, the reports of the missionaries represent the people as anxious to hear, and as listening with deep interest to the word preached. In all portions of the land,

there is a growing anxiety to have the regular, stated ordinances of God's house.

Special efforts have been made during the year to send a mission to Oregon Territory. Four appointments have been made for Oregon. One of the brethren appointed is already in Oregon, and engaged in his ministerial work. The others appointed were not able to make their preparations for going the present season. This subject is still before the Board, and during the current year they hope to be able to send three, or more, good missionaries to that new and important field.

In accordance with a resolution of the last General Assembly, the Board appointed Rev. C. C. Jones, D.D., Georgia, secretary and general agent for the south and south-west, to superintend the missionary operations among the colored population. Dr. Jones, has, since this appointment was made, been elected a professor in the theological seminary at Columbia, S. C. He has accepted the appointment of the Board, and will, without expense to the Board, perform such services as he may be able, in connection with his professorship. He has communicated to the Board much important intelligence on this interesting subject.

The missionaries have not labored in vain, nor spent their strength for nought. They have done a good work, and God has signally owned and prospered that work. At no former period have the reports of the missionaries furnished so much that is encouraging, in regard to the state of religion on missionary ground. There is a very general waking up to the great interests of the soul. In very many of these churches there is deep feeling, and an unusually large number have enjoyed seasons of precious revival. The general religious aspect, in the missionary field, is in the highest degree encouraging, and is eminently calculated to awaken expectation, and excite to earnest prayer and greatly increased effort. God has, in a signal manner blessed the efforts of His Church in this department of her work. Encouraged by what God has done, and is now doing, let our churches embark with new zeal in this truly great and good work.

FUNDS.

The whole amount of funds at the disposal of the Board, during the year, has been *sixty-seven thousand nine hundred and twenty-two dollars*. The balance on hand at the close of the year, is not far from *nine thousand dollars*. A considerable amount of this balance has already been paid out, and the whole will be required to meet engagements now becoming due. In addition to the above, several thousand dollars' worth of valuable clothing has been received at the office for gratuitous distribution among the missionaries. These valuable tokens of interest in the cause from the kind females in our churches, are peculiarly grateful and encouraging. Valuable donations of books and tracts have also been received for distribution among the missionaries. The increase of receipts over former years has not been large,—from five to six thousand dollars. The fact, that there is a gradual and continued increase of contributions to this cause, and that this increase is in contributions from the churches, is in itself encouraging.

The Board feel called upon to express their gratitude to God, and to the friends of this cause, for the seasonable supply of funds with which they have been furnished. They have been able, during the year, to meet promptly their engagements, which has contributed essentially to the prosperity of the cause. And large as have been the demands made upon them, they have in no instance declined where aid was needed, and where there was a reasonable prospect of doing good.

The present engagements of the Board are very large, and these engagements will necessarily be greatly increased. The field of operation is constantly widening, and extending on all sides. New and large additions are making to our domestic territory. Our vacant lands are rapidly filling up with a strangely mixed population. Towns, and even cities, are springing up in our immense wilderness, and new settlements are forming almost daily. To all these the Gospel should be sent, and sent *without delay*. The year upon which we now enter will make a loud and pressing call upon the churches in behalf of Domestic Missions. A great

work is to be done by the Church in this land, and to be done *now*. The Board have looked at this work with much care, and deep interest. They are sensible of the fearful responsibility under which they act, and, relying upon God, and the pledged faith of the Church, they are prepared to go forward with increased energy. And if the churches will only do their work and do it in proper season, there will be no want of funds, and, with God's blessing, the cause will still more gloriously prosper.

AGENCIES.

The Rev. R. Happersett has continued in the service of the Board during the year, and as the Board have no other agent east of the Mountains, on the whole Atlantic coast, this brother has of necessity had to make long and expensive journeys. He has labored diligently and faithfully, has been well received by the churches, and has been instrumental in accomplishing much good.

The Rev. Joseph Smith, D.D., has been continued, with general acceptance to the churches, in the central agency, including the Synods of Pittsburgh, Wheeling, and Ohio. Dr. Smith has given himself wholly to his work. He has visited personally most of his large and important field; has done much good in preaching the Gospel; has everywhere been received with cordiality, and has succeeded well in his work as an agent.

In the West and South-west, by appointment of the Executive Committee, at Louisville, and under the direction of that Committee, the Rev. J. J. Bullock, and the Rev. Charles Sturdevant have been continued as agents in that extensive and important field. These brethren have labored with great diligence, have been very acceptable to the churches, and have had encouraging success in their arduous and important work. That Committee, in their report to the Board, say: "that the cause is regarded with increasing favor in all parts of that field."

CHURCH EXTENSION.

This important branch of the work committed to the Board has been prosecuted with diligence, and with encouraging success. The Church Extension Committee have given special attention to this subject, and met promptly the demands made upon them. During the year, appropriations have been made to aid *fifty-two congregations* in building, or in finishing houses of worship; and, in addition, *six congregations* have been aided, in relieving themselves from long standing and oppressive debts, making the whole number of congregations aided *fifty-eight*. The congregations aided are in *eighteen* of our States. *Forty* of these congregations are in the *West* and *South-West*, and *eighteen* are in the *Middle* and *Southern States*. The whole amount of funds received for this object during the year has been *six thousand one hundred and twelve dollars and fifty-nine cents*. Of this amount, *five thousand four hundred and thirty-two dollars and fifty cents* were from individual donors, and *six hundred and eighty dollars and nine cents* were collections from a few of the churches. At the commencement of the year, there was a balance in hand of *two thousand one hundred and forty-seven dollars and seventy-nine cents*, making the whole sum, at the disposal of the Board during the year, *eight thousand two hundred and sixty dollars* and *thirty-eight cents*. The appropriations have amounted to *seven thousand two hundred and sixty dollars*, leaving a balance not yet appropriated of *one thousand dollars and thirty-eight cents*. Nearly double this amount is, however, already pledged by the Committee, whenever regular applications are made with the sanction of a Presbytery. So that, instead of a balance, the appropriations virtually made, will more than exhaust the whole amount reported. We commend this important subject to the serious consideration of all our churches.

CONCLUSION.

Such is a brief and very general view of the operations, and some of the more immediate and visible results of the labors of the past year. The cause has advanced. In every department of the work, there has been encouraging progress; God has manifested his special favor, and at no former period has the cause of Domestic Missions in our own church been in a

more vigorous and prosperous state than at the present time.

Leaving the past, we now invite attention to the future. The work is still before us, and its claims to our best affections, our prayers, and our efforts, gain strength with each revolving year. Of the importance of Domestic Missions, in such a country as ours, it is hardly possible to speak in terms too strong, nor can we feel too deeply our obligation to engage with our whole strength in this work. And the value of the *present time*, in this great work, who can estimate? When we cast our eyes over the immense territory to be occupied, and the additions that are making, and will be made to that territory; when we consider the daily increase, and the continual spreading of our population, and the mixed character of that population; and when we know, too, the untiring efforts that are making to spread among our whole population the most dangerous and destructive errors, what a work have Christians to do in this land? And the *present time*, how important, how precious! God is shaking the nations. The world is moved; thrones are falling, the people are rising. In the old world, all is commotion. To this land the eyes of millions are turned with intense interest; and to this land, as an asylum for the oppressed, we have reason to believe, will the feet of millions be directed. The Church has failed to do her whole duty in sending the Gospel to the nations, and God seems to be opening the way for sending the people to the land where his Church is, and the Gospel is published in its purity. How important they should be met here, with the Gospel call, and be brought under a salutary Gospel influence?

The times obviously call for immediate, prayerful, energetic action, and in this great and good work, of evangelizing our country, every Gospel church, and every individual Christian has a fearful responsibility. Let it be the cherished desire, and the untiring effort of our favored Zion, and of all who enjoy its invaluable privileges, to do their part in making this land, this rich inheritance which God has given us, Immanuel's land, the glory of all lands, and the light of the whole world.

Action of the General Assembly of 1848.

The Annual Report of the Board of Missions was submitted to the General Assembly at their meeting in Baltimore, Maryland, on Wednesday, the 24th of May, and was referred to a Committee; the report of that Committee, as adopted by the Assembly, is here given.—Ed.

1. The Committee to whom was referred the Report of the Board of Domestic Missions report, that they have examined the same, and recommend the adoption of the following resolutions, viz.—

1. That this Report be adopted, and published under the direction of the Board, and that the Board furnish the stated clerk of the General Assembly, with an Abstract, to be published in the appendix of the Minutes.

2. That in view of the unusual prosperity of the Board during the past year, the General Assembly do express their gratitude to the Great Head of the Church, for his blessing on a cause so precious and so deeply interesting to his people.

3. That in view of the magnitude of the work, the immense field to be occupied, and the vast importance of the cause advancing with the rapid increase of the population of our country, we earnestly exhort the churches under our care, to make this cause the subject of special prayer.

4. That it be earnestly recommended to the churches to make annual collections for the Board of Domestic Missions, and that the Synods and Presbyteries do adopt such measures as in their judgment may best secure this object.

5. That it be recommended to all the churches under the care of this Assembly, to aid in the work of Church Extension, and that annual collections be made for this object, distinct from that of Domestic Missions. Whilst we rejoice that this work is advancing, we express our regret that so many of our churches have failed to co-operate in it.

6. That in the present state of the work of the religious instruction of the colored population in the Southern States, and its prospects, there is much that is gratifying and encouraging. And the Assembly express the conviction that this important

work calls for increased attention, and a more enlarged effort.

7. That, in view of the vast importance of Domestic Missions, a sermon be delivered on this subject, during the sessions of each Assembly, by some one previously appointed by this body.*

REPORT OF THE REV. R. HAPPERSETT, TO THE CORRESPONDING SECRETARY.

MY DEAR BROTHER.—At the close of another Ecclesiastical year, I send you my fourth annual Report. A kind Providence has mercifully continued to me, in the midst of manifold dangers, His protecting care and sustaining grace. In no former year have my labors been more arduous, or the results more encouraging. The field assigned me by your Board is an immense one, extending from the Northern Lakes, along the Atlantic coast to the Southern Gulf, embracing nearly *fifty Presbyteries* and more than *nine hundred* churches, exclusive of Michigan and Wisconsin. To visit personally, even a large portion of these churches was impossible, neither was it necessary. To secure, however, as far as possible, positive co-operation of all the churches, I have attended a larger number of Synodical and Presbyterial meetings, than in any former year, and by a faithful representation of the cause, have endeavored to awaken an interest in its behalf, in the minds of the pastors and officers of the churches, as well also to secure the voluntary assistance of some excellent brethren in the prosecution of this work, and thus bring before our vacant and other churches, which could not otherwise be visited, the great work which God has committed to their care. In this way much has been accomplished.

It is also pleasant to be able to report that everywhere I have been welcomed by the Pastors and churches, and my only regret has been, that I could not possibly visit very many churches, to which I have been cordially invited. This will give some idea of the increasing interest in this glorious cause.

In the prosecution of this work in every department, I have given my whole time, and have travelled about *fourteen thousand* miles, preaching the glad tidings of salvation, to perishing souls, as opportunity offered.

In addition to my customary work, I have, during the last year, directed my attention most particularly to *three* things.

1st. The forming of missionary societies in Sabbath Schools, and churches, where none such existed, and particularly among the ladies. Some of these associations are now fully organized, and have already made liberal contributions to the cause of missions.

2d. In visiting many of our feeble and vacant churches, which formerly contributed nothing to the cause of benevolence; by reference to our Treasurer's Report, it will be seen that in several Presbyteries, and nearly all our large cities, every church in our connection, with one or two exceptions, has contributed something to this cause.

3d. To the preliminary measures for more enlarged efforts in behalf of the cause of church extension. The General Assembly has wisely committed the prosecution of this work to your Board. It is so intimately connected with Domestic Missions, as justly to be classed with this department of the churches' work, and yet so distinct as to require separate action. The two can neither be fully united, nor wholly separated without great injury to both. One at least of our largest and most influential Presbyteries has taken measures for the more effectual prosecution of this work. Still we have reason to believe that a much larger amount of funds will be contributed to this cause during the present, than in any preceding year.

That there is an increase of interest in the cause of Domestic Missions in the churches, is apparent from the large increase of funds paid into your Treasury. The minds and hearts of the whole Christian community are interested in its success. Churches are beginning to feel that this is among the most important causes that can be presented to American Christians. The immense field embraced within the bounds

* The Rev. Sylvester Scovel, D.D., was elected to preach the Sermon on Domestic Missions before the next Assembly, and the Rev. D. V. Mc Lean was appointed his alternate.

of our own country, and which is already "white to the harvest," and the probable accession of a large territory, with a large population shrouded in moral darkness—the influx annually of near *four hundred thousand* foreigners, a large proportion of whom are under allegiance to a foreign Potentate, and who are taught from their infancy to cherish eternal enmity to the Protestant religion, and to render implicit obedience to the Romish priest—and above all, the glory of the Redeemer's kingdom in the salvation of immortal souls, will call for liberal and energetic efforts. It is still a problem, whether truth or error, righteousness or infidelity, shall prevail in our country. And in the solution of this problem, our free institutions, as well as immortal souls, are deeply interested. In a Republic, it is not enough that there should be education and intelligence; there must be virtue. And this is found alone in the *Word of Life.* Close the Bible—silence the pulpit, and blot out the influence of the Christian ministry in our country, and the bulwarks of our free institutions are gone, and our days as a nation will soon be numbered. The Gospel forms the basis, not only of our holy religion, but of all true freedom. And what has it not accomplished for us as a nation? Some of the great events which are wrapped up in our history, are beginning to develope themselves. From the silent and peaceful influences here exerted, thrones have been demolished, freedom demanded, the rights of conscience asserted, and popery dyed in the blood of saints, and as if in answer to their cries beneath the Throne of the Lamb, totters, and wavers in its strongest holds upon earth. Let, then, every son or daughter of the Lord Jesus, to whom has been committed, solemnly and formally, the great work of spreading His truth, "come up to the help of the Lord, to the help of the Lord against the mighty." And then soon shall order come out of confusion, and the influences given for the moral renovation of this whole world spread until the kingdom of this world shall become the kingdom of the Lord and of his Christ.

Very truly yours,

R. HAPPERSETT.

Letters from Missionaries.

Missouri.

FROM A MISSIONARY AT INDEPENDENCE.

Difficulties overcome—The Church encouraged to go forward.

The condition of the church at Independence, when I took charge of it, a short time since, was on many accounts discouraging. The difficulties to be encountered were great and trying; yet, notwithstanding these difficulties, formidable and imposing as they were, still there were circumstances on the other hand which required no less that we should occupy the field, than promised ultimate success to our efforts.

That these circumstances have not been over estimated, has, even in the short time since my commission, been made evident, in the encouragement, which the Lord, in his mercy, has been pleased to give to the labor already performed in this field. It pleased him, a few weeks after my settlement here, to send to our assistance brother N. H. Hall, D.D., of Kentucky, whose labor, as a faithful minister of Christ, has been so long and so signally blessed. The protracted meeting held by him, although only a week in duration, was productive, by the blessing of God upon it, of great, and, as we believe, of permanent good. It was a precious season to the religious community, irrespective of denominations, but more immediately was it a time of refreshing from the Lord to the little flock of which I had charge. These, apparently without exception, were greatly revived and encouraged. *Six* individuals,

members from other churches, who had settled in the place, but who, owing to the difficulties existing in the church, had withheld their membership, were received into the church by certificate; and *six* others, on a profession of their faith, four of whom were heads of families. These additions give us now *thirty-four* members, and greatly increase the strength of the church. The blessed results of this accession, when God so manifestly visited his people, and favored them with his reviving and converting grace, cannot be estimated. That it was God's work all were persuaded, and in view of the favors shown them as a church, they were encouraged to go forward, unmindful of opposition, in efforts to promote the interests of his kingdom.

We have been greatly incommoded, in not having a suitable house of worship; we have been compelled to occupy the Court House, a place badly suited for religious worship; but notwithstanding our unfavorable situation in this respect, it is pleasant to be able to report, that our congregations have been uniformly good; and what is peculiarly encouraging, they have continued to increase throughout the winter. In consequence of the inconvenience felt in not having a house of their

Another season of great interest I enjoyed the last Sabbath of April, in Owen county. I visited the place, according to previous arrangement, to organize a church. Preached Saturday, Sabbath, and Monday, being accompanied by a brother, a member of the Presbytery. We organized a church, called Vandalia, receiving *sixteen* on certificate and *six* on examination. It was a solemn season, and good to be there; and we left the place with the conviction that God was there, and causing the desert to blossom as the rose. There were still some inquiring, what they shall do to be saved. This would form a part of the field connected with Putnam county. How long shall such places lie waste, and the people of God mourn!

Ohio.

FROM A MISSIONARY IN ANGLAIZE COUNTY.

The Importance of Missionary labor in the West.

I have recently felt more than ever before the vast importance of missionary labor in the West. I will mention some reasons for this:

1. There is a large immigration from foreign countries pouring into the West, whose religious character is to be formed here. They are settling in our forests, and in our Western towns; and they are to form a large portion of our future population. It is, therefore, all-important that the Gospel should be preached to them; that religious tracts and books should be distributed among them, that their minds may be enlightened, and they may thus be placed in circumstances to become intelligent Christians. If they continue in ignorance, they must be doomed to ruin, nor will they perish alone, they will be the corrupters of others, and thus endanger the institutions and interests of our country.

2. There is another class of persons here, whom it it is highly important to influence through the Gospel. They are those who have been raised and religiously educated in the Eastern States, and who have come here to accumulate property. But having settled in a region which has long been destitute of the means of grace, they have become negligent and careless on the subject of religion, and act as if they had forgotten God, and all their obligations to Him, and as if they had no souls to be saved, or lost. And as some of these have been professors of religion in the East, their example exerts a most pernicious influence on the world around them.

3. The youth here are a class of persons to whom we feel it to be important to pay particular attention. They are the hope of the church; and, in many cases, we can have more hope of them than of their parents. We are endeavoring to interest them by our Sabbath schools, by courage feeble, destitute churches, and group them together, so as to form suita-

ble fields of labor for settled ministers. And it does seem to me, that if we cannot soon get more ministers into our bounds, our feeble churches must perish. But these churches are unable to sustain ministers, and for the present must be dependent on the Board. There are now, just *one-half* of the churches within our bounds vacant, and there are several fields where, if we had the men, and a little aid from the Board, we could sustain them with prospects of great usefulness. I have encouraged the churches to hope, and pray for an increase of laborers, and for such an increase of laborers, and for such assistance from the Board, as would enable them to sustain these laborers. I have encouraged them, even while vacant, to go forward, and build suitable houses of worship, and thus increase their energies for having these houses filled with suitable ministers. Under this influence, there are at this time three houses of worship going up in our vacant churches this summer, all of which will be nearly or quite finished before winter; and yet none of these have a minister in view to fill the house when finished. The churches are anxiously looking to the Board for *men* as well as *means*. There are two fields, which just at this time should be filled with laborious, godly men, who will be willing to spend and be spent for Christ. These have been anxiously inquiring of me, if I could not send some one to settle among them, and break unto them the bread of life. We should immediately have a minister to settle in Lebanon, the county seat of Boone county; and another in Putnamville, Putnam county. As items of encouragement, I would say, that I have enjoyed refreshing seasons in both of these fields during my itinerancy. In Lebanon, we had an interesting meeting, when we received *ten* members to the church; *two* on examination, and *eight* on certificate. The two received on examination were recently from Germany, and were received under circumstances of peculiar interest. They had come to this country at different times, as they could get means to convey themselves and family, and after a separation of some eight years, they are all safely landed, and collected together in this fruitful and happy country. Speaking our language very imperfectly, they endeavored to express their gratitude to God for his goodness in bringing them all safely together in this country, and expressed an earnest desire to unite with the people of God. Having some knowledge of the German language, I was able to understand them, and it gave them peculiar pleasure to hear even a single word in their own language from a stranger. And here I would suggest the great importance of employing as missionaries, among the scattered population of our new country, so far as they can be obtained, men acquainted with the German language. They are at once recognised as brethren, and obtain the confidence of foreigners.

own, the church is very solicitous to erect one, so soon as the necessary funds can be obtained. The present expectation is to build during the approaching summer and autumn.

Importance of this field.

This field, I would say, in conclusion, is one of great importance. Independence is a town of *fifteen hundred* inhabitants, and promises to increase greatly in population, being the point from which the flowing population to Oregon and California, as well as traders to Santa Fe and Chihuahua start on their distant journey, and at which their outfit is principally made, it must necessarily become a place of considerable business and enterprise. But aside from its prospective importance, it is at *present* a field where many facilities exist for doing good. It is in the centre of a wide and densely populated region, greatly destitute of the means of grace. From its situation in relation to Mexico, as stated above, many strangers are collected here at particular seasons of the year; and from its contiguity to the Indian territory, many of this abused and neglected race make annual visits for traffic, &c. All of which facts, when taken together, make Independence a field eminently important, and peculiarly deserving of attention.

I can but express the hope, that our little church, feeble as it is at present, by the blessing of its great Head, will become a light on the frontier of Missouri, of sufficient brightness to have, at a day not

very distant, its rays reflected over the Western plains into the dark empire of the man of sin.

Indiana.

FROM AN ITINERANT MISSIONARY.

The following report from an itinerant missionary in Indiana, furnishes a specimen of the wants of many, very many sections of our country. We can assure our readers, the picture is not overdrawn, and that great and pressing as are the wants of that section, there are immense tracts through the whole west and south-west, containing many thousands of inhabitants, and the number rapidly increasing, even more destitute than the section referred to. What a work has the Church to do, in our almost boundless Domestic Missionary field? We want *men*. We want *means to sustain them.—Ed.*

I have just finished three months' labor as an itinerant missionary, in the bounds of the Crawfordsville Presbytery. This Presbytery, containing twelve counties, and fourteen vacant churches, is by far too large for any one man to cover. I have particularly endeavored to spy out the wants of the Presbytery, and throw my labor into those points where there is greatest need, and the best prospect of doing good. I have endeavored to encollecting them in Bible and catechetical classes, and by distributing among them religious tracts and books. Our Sabbath school is in a flourishing condition.

The field of my labor comprises two whole counties, in which I am the only Presbyterian minister. There are two organized Presbyterian churches in this field, and I have selected my preaching points with two objects in view. One is, to build up the churches already organized, and the other is to organize new churches.

It is with no ordinary satisfaction I inform you, that the interest in attending on the means of grace has been steadily increasing, and the great interests of truth and righteousness have been steadily advancing during the year now closing. The interest in our prayer meetings has also been steadily increasing, during the last few weeks, which we consider a token for good.

Arkansas.

FROM A MISSIONARY AT LITTLE ROCK.

Labors blessed.

. . . . My labors have been blessed far beyond my most sanguine expectations. The church in which we worship is in a dilapidated condition. We have determined to build a new church edifice, which we hope to complete by the first of January next. Our congregations are large, and constantly increasing. We have been in a continued revival for the last six months. The Holy Spirit seems to be still with us. There are numbers still inquiring for the way of salvation, whom we hope soon to see decidedly on the Lord's side. . .

Since the above was received, another letter has come from the same missionary, which we here give.—Ed.

Since the first of February last, I have been diligently engaged in the work of the ministry. I have preached often five times a week. I preach twice on the Sabbath, lecture on Thursday evening, and preach to the colored people on Friday evening. In addition to this, I have gone to the State Penitentiary and labored among the convicts. Here I have met with encouragement. The convicts listen with the greatest attention, and receive my visits to their cells with every expression of gratitude and satisfaction. One of them expresses a hope, that he has passed from death unto life. The keepers tell me, that the influence of the Gospel is seen in the diminution of profaneness among them. Our congregations are on the increase. The house is full. We propose erecting a new brick church; it is now under contract. There have been *eight* additions to the church since I last wrote you. . . .

Pennsylvania.

FROM A MISSIONARY IN NORTHUMBERLAND COUNTY.

Interesting revival of religion in a hitherto destitute region.

I returned last evening from one of my congregations, having passed through an interesting season of revival. I commenced preaching last Sabbath two weeks, and continued until Friday night of that week. I was entirely alone in my labors, the brethren of our Presbytery being unable to assist me. My preaching consisted in exhibiting the cross of Christ; the sinfulness of the human heart, and practice; the necessity of the new birth; the Holy Spirit as the author of the work; the great importance and duty of attending to these things *now*, while God is waiting to be gracious; the great danger of delay; and the fulness and freeness of the Gospel offer of salvation. All who had a heart to pray were engaged, and we have reason to believe, that the secret chamber was witness to the cries of humble souls for the gracious influence of God's Spirit. An answer was received; cold and formal Christians became interested; sinners became alarmed, and were found fleeing to the Cross. *Fifteen* have given good evidence of having been born again, and many more are under serious impressions, and inquiring for the way of life. I trust the work will continue; the whole district of the congregation seems awake to the importance of seeking the salvation of their souls. During the progress of the meeting, I preached fourteen sermons, and attended two prayer meetings each day, conducting the services. I regretted to leave them, but found myself exhausted, and thought it prudent to withdraw for a little space. It is a great work indeed for the section of country in which it has taken place, and one in which my heart greatly rejoices. It is most solemn work to direct inquiring souls, and work which may well make us fear and tremble, when called to do it; but it is delightful work. If there is enjoyment on this side eternity, it is found in directing immortal souls to the place of safety.

As the result of this interesting work, we not only experience the benefit arising from the additions to our little church, but Presbyterianism, as such, has acquired friends, and has taken a stronger hold on the minds of the people. Our system of doctrines, you know, has been greatly vilified by the unbelieving, and by errorists of every description; but now our Confession of Faith is eagerly inquired for, and carefully studied. The people now feel the importance of building for themselves a house of worship, and I trust will persevere to its accomplishment. They are hungering for Bible knowledge, and I am about organizing a Bible class. Our Sabbath schools have been discontinued, but a great desire is expressed to have them in operation again; prayer meetings are well attended, The population in both congregations have heretofore been loose observers of the Sabbath. . . .

RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN MAY, 1848.

SYNOD OF BUFFALO. *Pby. of Ogdensburg.*

Oswegatchie 1st ch 14 87; do 2d ch 11 42; Mrs Sykes Ogdensburg N Y 2 — 28 29

Pby. of Wyoming.

Moscow ch N Y — 10 00

SYNOD OF NEW-YORK. *Pby. of Hudson.*

Coshocton ch — 2 31

Pby. of North River.

Marlboro' ch and West Neighborhood individual contributions — 4 75

Pby. of Bedford.

Bedford ch 61; Red Mills ch Miss Ass 2 — 63 00

Pby. of New-York.

Wallabout ch 3 40; Brooklyn 2d ch 87 50 — 90 90

SYNOD OF PHILADELPHIA. *Pby. of Philadelphia.*

Tenth ch Philad Robert Earp 50; Ninth ch Philad Miss Soc 25 — 75 00

Pby. of Donegal.

Leacock cong Pa in part 17 62; Columbia ch 60; Chanceford ch 54; Lancaster ch 40 — 151 62

Pby. of Baltimore.

Bladensburg ch a member 1; a lady of Baltimore co 10; Second ch Baltimore Mary Ann Baker 5 — 16 00

Pby. of Carlisle.

Chambersburg ch Pa 100 — 100 00

Pby. of Huntingdon.

Miss Mary Hunter Lewistown Pa — 2 00

Pby. of Northumberland.

Great Island ch Pa 1; Chillisquaque ch Pa Dom Miss Soc 25 50 — 26 50

SYNOD OF N. INDIANA. *Pby of Michigan.*

Lyon ch 5; Nankin ch 5 — 10 00

Pby of Fort Wayne.

Fort Wayne ch — 27 44

SYNOD OF ILLINOIS. *Pby of Sangamon.*

First Presb ch Springfield 85 58; one-half of synodical coll 18 25 — 103 83

Pby of Peoria.

Princeville ch 4; Rochester ch 7 — 11 00

SYNOD OF VIRGINIA. *Pby of Greenbrier.*

French Creek ch 10; Tygart's Valley ch 5 — 15 00

Pby. of Winchester.

Friend of Dom Miss Winchester Va — 2 50

Pby of West Hanover..

Draft on Farmers' Bank of Va 31 25; do 75 — 106 25

Pby. of Montgomery.

Falling Spring ch 25; Wytheville ch 5; Rock Spring ch 3; Rev I N Paxton 5; Beaver Creek ch 22 — 60 00

SYNOD OF GEORGIA. *Pby. of Georgia.*

Bryan co ch Ga — 25 00

MISCELLANEOUS.

A member of Harrisburg ch Pa 10; ——— 21; Jonas Denton Mendham Morris co N J 1; Ladies of Newburyport Mass 2d ch 36; A Friend 5; "———" a Lady 5; "———" two Ladies 500 — 578 00

Total, $1509 39

The Treasurer of the Board of Missions acknowledges the receipt of sundry boxes of clothing from the following sources, viz:

From the Madison Avenue ch N Y city per Mary A Wells a box valued at 38; Ladies of Wilmington ch Del per Rev S R Wynkoop, do do 46 24; Ladies of Waynesburg ch Pa per Rev Wm Latta do do 50; Ladies of Presb ch Dover Del per Rev Thos G Murphy do do 28; Ladies of Presb ch Allentown N J per Rev Henry Perkins do do 61 74; Ladies of Abington ch Pa per Rev Robert Steel DD do do 77; Ladies of Big Spring cong Pa per Rev Robt McCachren do do 148 97; Ladies of Central ch Philad 3 bxs clothing, the whole valued at 148 25, Ladies' Sewing Soc of Presb ch of Goshen Orange co N Y a box valued at 45; Fem Missionary Soc of Presb ch of Lewisburg Pa per Maria Geddes sec'y do do 70 89, also 15 in money. Total — $714 09

RECEIVED FOR THE CHURCH EXTENSION FUND, IN MAY, 1848.

"A Friend" through the Mission House N Y 1000; Peckskill ch Ladies' Benev Ass 10; and Mrs J B 10 Total — $1020 00

WM. D. SNYDER, Treasurer.

FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors forever, to and for the uses, and under the direction of the said Board of Missions of the General Assembly, according to the provisions of their charter.

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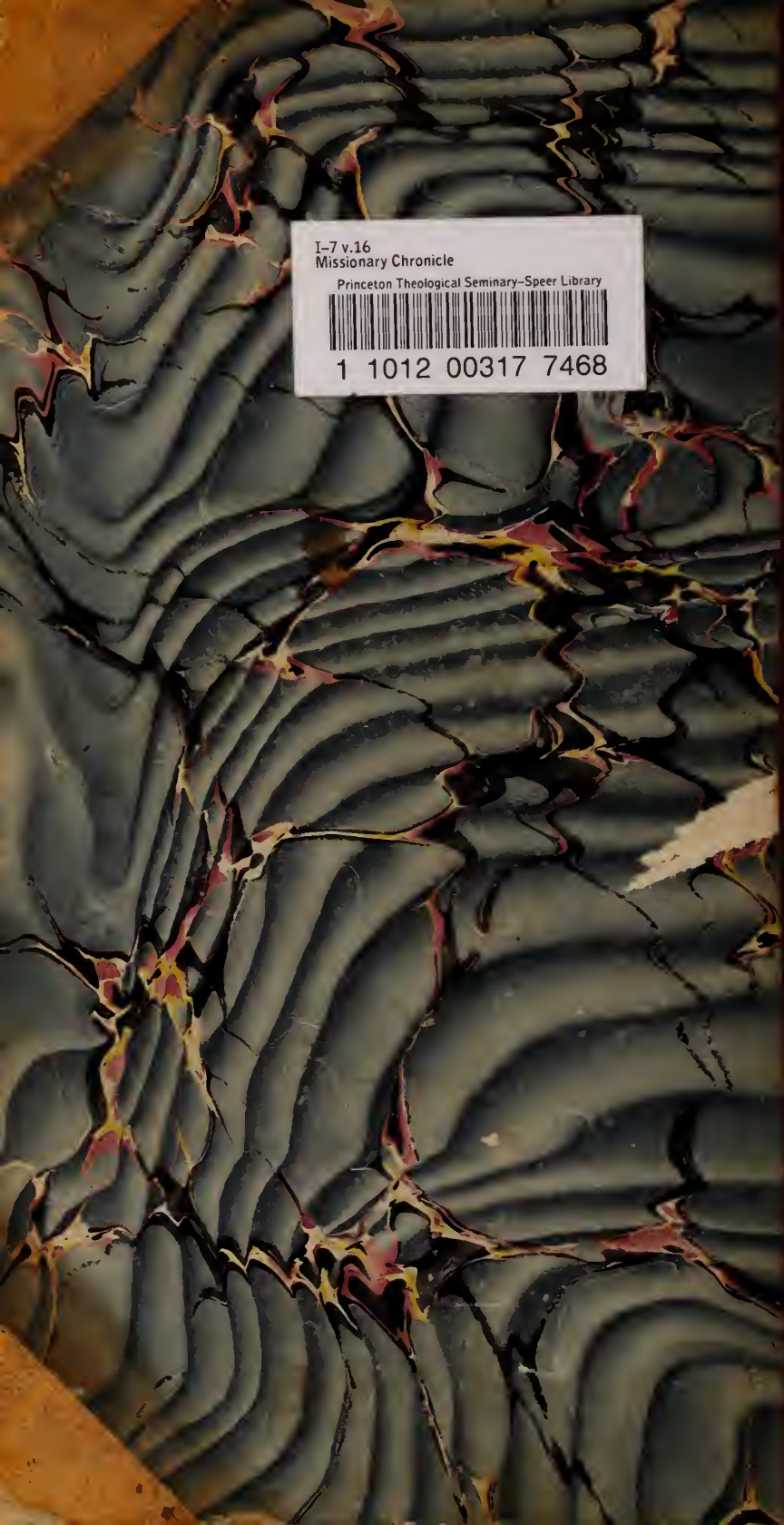
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